





G. W. MUSGRAVE

A VIEW

OF

THE HUMAN HEART,

BY BARBARA ALLAN SIMON,

AUTHOR OF "THE EVANGELICAL REVIEW OF MODERN GENIUS."

TO WHICH IS ADDED,

AN APPENDIX,

CONTAINING

THOUGHTS

ON

THE SCRIPTURAL EXPECTATIONS

OF THE

CHRISTIAN CHURCH.

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PHILADELPHIA

PRINTED BY L. R. BAILEY, No. 10, NORTH ALLEY.

1828.

A SERIES
OF
ALLEGORICAL DESIGNS,
REPRESENTING
THE HUMAN HEART
FROM
ITS NATURAL TO ITS REGENERATED STATE,
WITH
EXPLANATORY ADDRESSES, MEDITATIONS, PRAYERS,
AND HYMNS,
FOR THE INSTRUCTION OF YOUTH.

BY BARBARA ALLAN SIMON,
AUTHOR OF THE "EVANGELICAL REVIEW OF MODERN GENIUS."

"At our gates are all manner of choice fruits, new and old,
which I have gathered for thee O my beloved."—*Solomon's Song.*

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PRINTED BY LYDIA R. BAILEY,
No. 10, North Alley.
1828.

Southern District of New-York, ss

BE IT REMEMBERED, That on the sixteenth day of May, A. D. 1825, in the forty-ninth year of the Independence of the United States of America, **BARBARA ALLAN SIMON**, of the said District, hath deposited in this Office the Title of a Book, the right whereof she claims as Author, in the words following, to wit:—

“A Series of Allegorical Designs, representing the Human Heart from its Natural to its Regenerated State, with explanatory Addresses, Meditations, Prayers, and Hymns, for the Instruction of Youth. By **BARBARA ALLAN SIMON**. ‘At our gates are all manner of choice fruits, new and old, which I have gathered for thee O my beloved.’—*Solomon’s Song.*”

In conformity to the Act of the Congress of the United States, entitled, “An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned;” and also to the Act, entitled, “An Act supplementary to an Act, entitled, ‘An Act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,’ and extending the benefits thereof to the arts of designing, engraving, and etching, historical and other prints.”

JAMES DILL, *Clerk of the
Southern District of New-York*

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DEDICATION.

I DEDICATE this work to the Chiefs of the Indian tribes of this land, as an expression of esteem for the moral grandeur of their feeling, and of admiration at the noble, mild, and conciliatory sentiments contained in their late addresses to government, in behalf of *justice, honour, and humanity*—in behalf of *their nation*. Accept this sincere, though humble tribute, from one who is affectionately desirous of seeing your tribes *united in love to the Redeemer*.

Chiefs of the forest ! whose sun-setting glory
To morning awaketh the orient earth,
Tribes of a secret, but Heaven whisper'd story !
Lords of the land which gave Freedom her birth,
To you would a stranger this tribute of feeling
Inscribe—for its spirit no fetters confine.
Great Spirit ! the truth of thy record revealing
Arise on the tribes who are destined to shine !

Long have you wander'd as outcasts forsaken—
 Been driven by the lawless to ocean's wild shore ✓
But now shall your spring-time of promise awaken,
 As vines yield their blossoms when winter is o'er

Your free-born spirits, unquell'd by oppression,
 Have tower'd o'er the wrongs that would smother their
 flame—
Untutor'd by art—unsubdued by depression,
 Have nobly defended your dear native claim.
Illumin'd by Truth, that pure light of the Holy !
 How bright its reflection shall lighten from you !
O say not salvation to you hath moved slowly—
 “*The last*” it o'ertakes “*shall be first*” to pursue.

THE AUTHOR.

New-York, April 7th, 1825.

INTRODUCTION.

THE fashions of the world are ever changing—the opinions of men are ever vacillating—the truth of God is always the same, and shall endure for ever ! Like a mighty rock which raises its awful head above the waves that spend themselves against its immoveable base, the word of God has met the assaults of human and satanic rage ; successively have they spent their combined strength for nought : the place which once knew them *now knoweth them no more*, but eternal, immutable truth *is* the same yesterday, to-day, and for ever !

“ *The holy scriptures are able to make us wise unto salvation,*” through faith in Christ Jesus ; and they teach that the foundation of all knowledge which includes salvation, is to *know* what we are by *nature*, and what we *must* become by *regeneration*. The posterity of fallen Adam are

there declared, without exception, to be born in sin, and under the dominion of Satan the deceiver ; and that unless we are born again, proving by moral resemblance our affinity to the second Adam, as unequivocally as we never fail to demonstrate our derivation from the first, we *cannot* enter into the kingdom of God. This truth, so decidedly, so repeatedly taught in Scripture, and so much illustrated by knowledge of our own heart, and daily observation, is the first which children ought to learn ; for *not* until they are thoroughly convinced *in* themselves that to *do evil* is the native and spontaneous growth of their heart, can they *feel* their *need* of Christ as an atonement and mediator between them and an infinitely holy God, whose justice is ready to be glorified in consuming them ; for while “God is love” “to those who come to him by Christ, whom he hath appointed to be the way, the truth and the life,” *He is a consuming fire to the disobedient.*

Without thus laying the axe to the root of this deadly evil, the most elaborate instruction which the schools can furnish on other subjects will be of no avail. The youth may by any other species of mental improvement become superficial characters. As whitened sepulchres, they may bear

an imposing aspect, but within they are full of every abomination. Their lives are spent in deceiving and being deceived, and their end is without hope.

Parents and teachers have hitherto found it difficult to gain more than a passive commitment of these all-important truths to memory. Children instinctively revolt from abstract doctrines, these requiring a stretch of thought, and an exertion of their yet undeveloped intellect, which fatigues them. Weariness and lassitude thus create an aversion which is not easily conquered.

From a studious observance of the character and earliest mental developments of children, I have constantly found that the instruction which has been, by their own free will, conveyed to their understanding through the medium of *allegorical representations of good and evil passions*, excites the deepest interest, affords the greatest pleasure, and makes the most lasting impression.

Thus they pursue with the consent of *all* their powers a research whose object it is to lead them into all truth, and bring into captivity every power to the love and service of the Redeemer.

The care of youth is a trust of the greatest responsibility. They are not only to become, so far as the bent which good instruction and exam-

ple can give, happy and useful, or miserable, and unprofitable in themselves ; but they are to give tone and colour to the generation which shall succeed ours. They are to be as lights, so shining in their sphere of duty, that all around may glorify the name they bear, or to become moral plagues, blasting all within their influence.

The prevention of evil, by *training up a child in the way he should go*, is wiser and safer than to attempt the cure of it in any subsequent stage. When the moral soil, from *neglect*—from the want of being duly cultured, weeded and watched over, has become covered with ramified and aspiring weeds ;—when, in other words, the heart has been permitted to harbour its spontaneous growth of secret and presumptuous sins unchecked, there is little hope of sowing the precious seed of revealed truth there. The thorns will choak it, or the watchful tempter will hurry it away, *before* it has gained more than surface ground. Can the Ethiopian change his hue, and the leopard his spots ? then may they who are *accustomed* to do evil, do good.

If we desire to promote the interests of Christ's kingdom on earth—if we desire that the rising generation should adorn the doctrine of God the Saviour in all things, “let those to whose care

they are intrusted watch over their souls, as they that *must give an account*—let the youth be rooted and *grounded in the faith once delivered to the saints*”—that when the winds of false doctrine shall afterwards assail them, they may remain steadfast, immoveable—always abounding in that faith which purifieth the heart, and works by love to God.

Much catechetical instruction may be committed to memory without at all affecting the heart, or even acting on the understanding; but even admitting that children could comprehend that body of theological divinity which the catechism contains, such kind of knowledge seldom does more than constitute them speculative professors. It is that kind of knowledge which is more likely to puff up than edify: the head has been recognised, but no appeal has been made to the *heart*; and therefore *this source*, from whence proceeds the issues of life, *remains the same*.

The very terms employed to convey these abstract doctrines are unintelligible to children; and the consequence is, that under the notion of a duty to God, they acquire (*by this lip service*) the habit of taking His great and dreadful name, and the solemn truths of his word on their lips, *while their hearts are far from him*.

The children of the higher and middle classes must needs be sent to liberalize their minds, and form their taste by the study of the profane, immoral, and gross productions of *Heathen* genius. Knowledge of the revealed mind of God, and self-knowledge, are deemed much less essential than the Latin classics. The tree of prohibited knowledge is *coveted*, and the tree of life is rejected. If the *world* be thus *deceived by Satan* it is no marvel. But that those who *believe in Christ* for salvation, and are therefore *required* to come out from among them, and be separated, should permit the hearts of their children to be thus contaminated, and taught to glory in shame, is inexplicable. If you, however, determine still to be the deluded followers of that multitude who throng the broad way, be entreated to fortify the susceptible hearts of your unsuspecting children with the antidote, *before* you permit them to imbibe the poison—*then* if they receive the deadly mixture it cannot hurt them. This doctrine is, we are aware, ill suited to the taste of the world; but are Christians to be conformed to the world? It is long since the influence, and even the existence of the God of this world, *who ruleth in the heart of the disobedient*, has been exploded as an old fashioned legend or an obsolete figure of speech.

The German, the French, and *other* schools of false philosophy are sound asleep on this alarming subject ; consequently the enemy has taken advantage of their situation, liberally to sow his tares among them. These take root inwardly, but bring forth fruit, which *cannot be hid* ; yet they have not sufficiently recovered their senses to say, “surely an *enemy* hath done this ? or to recognise in that enemy, the Devil : of whose devices (*the scriptures teach us*) we ought *not* to be ignorant. For whether as a roaring lion he goeth about seeking whom he may devour, or seduces men from *obedience* by transforming himself into the semblance of an angel of light, still, he is the *enemy*. Christ teaches that certain characters are of their father, the Devil, and his works they will do. Paul teaches by the same spirit, that Satan blinds the minds of men, lest the glorious light of the gospel should enlighten their hearts. Again, he testifies that he is the god of this blinded world. He having the bestowment of those things which worldlings covet, and for which they contend, *and to whom he will he giveth them*. Their service and homage is the tribute he demands, and they *willingly render it*, to be put in posession of the lust of the eye, of the flesh, and the pride of life.

John teaches that whoso committeth sin is of the Devil, who sinned from the beginning; and that Christ was manifested to *destroy the works of the Devil*. James admonishes believers to *resist the Devil* and he will flee from them. Again John characterizes him as the *adversary* of Christ's kingdom, and the *accuser* of the brethren, warning the latter days, that he shall *then* come down having *great power*, knowing that his time is short. The prophets make mention of him under various titles suited to the versatile aspects he assumes. Our Lord and Master was tempted of him as we are, yet without the sin of yielding: and has, as our great Exemplar, taught us, to resist his allurements (which are always addressed to *self*) by the authority of *the written word of God*.

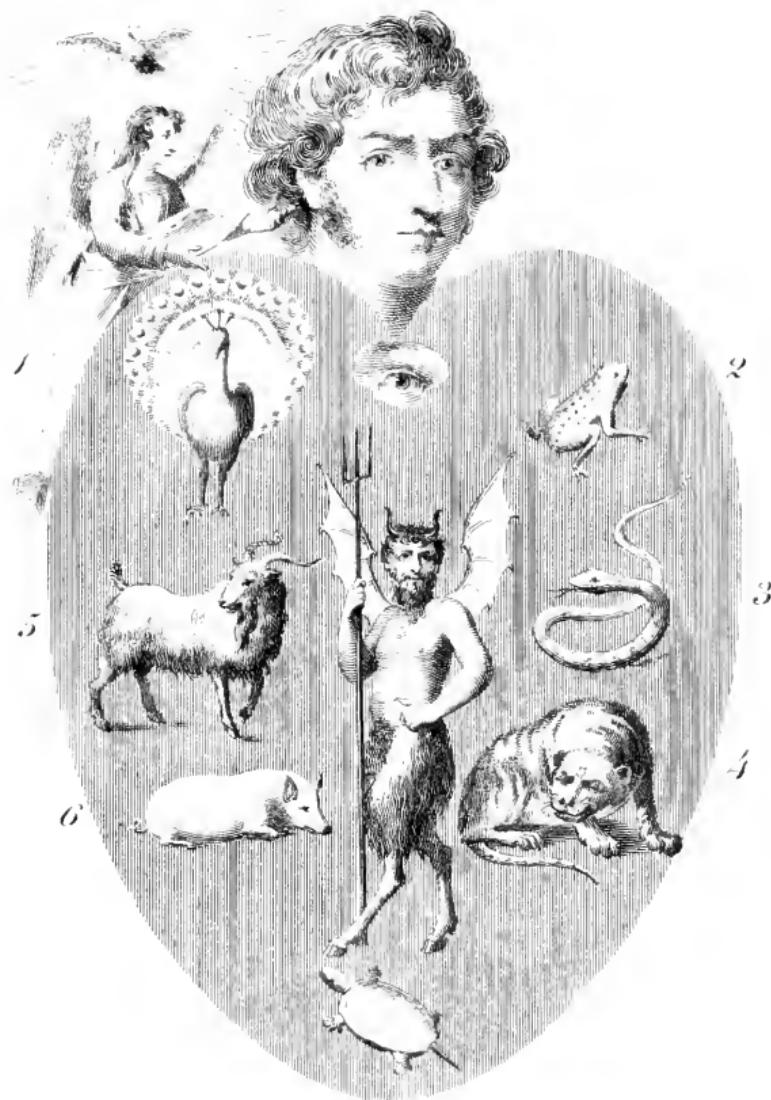
This chief of the powers of darkness is ever wakeful and persevering, watching the moment when the servant of Christ is *off his guard*, or has *laid aside* that shield which is able to repel his fiery darts. To such characters he affects another than his ordinary form: to appear in the shape of *moral deformity* would shock and disgust *them* — to such he appears as an angel of light. Thus, under the mask he assumed to deceive them, he has whetted and put into their hand the sword of

persecution to do God service—kindled and invested them with the torch of discord under the notion of zeal—furnished and assisted them to scatter the seeds of contention—prepared materials and afforded direction in building up the walls of separation—and meted out to each his measure of party spirit. “Ye therefore beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace! and in the knowledge of our Lord and Saviour Jesus Christ—to whom be glory both now and for ever. Amen!”*

* 2 Peter, iii. 17

¶ I think it proper to acknowledge that I am indebted for the leading ideas of the *allegorical designs* to the wood cuts of a nameless little book written in the German language.

Picture of the heart of man before he is regenerated.



7
The Human Heart in its natural state.

"The Heart is deceitful above all things
and desperately wicked." Jeremiah.

1. pride, self-conceit, vanity. 2. Covetousness, pride, avarice
Envy, deceit, malice. 3. Anger, revenge, resentment,
envy, malice, self-conceit. 6. Gluttony, self-indulgence,
indolence, sloth, idleness.

PRIDE.

AFTER considering attentively the picture of *our natural heart*, I think I hear you say, what has *pride* to do among such shameful associates ! This *inconsistency*, my dear child, must strike every one. The truth is, *pride* is so blinded by *self-love*, as to be ignorant of *where* it is, and *who* are its associates. Could it only see the vile rabble among whom it has been so long shut up, instead of showing off its self-important airs, it would hide its head for shame.

Before Adam fell from his original innocent and happy state, which you know he did, by *disobedience to the will of God plainly revealed to him* in the garden of Eden, he had none of those evil passions in his heart, because he was formed in his Maker's image.

The holy scripture teaches us, that the father of *pride* is the Devil. He who has fallen so hopelessly, was oncee an angel of light in heaven : there God had appointed him the rank he should hold, and the sphere of duty he should adorn ; but he became ambitious of *self* exaltation, not reflecting, that to be truly great and distinguished, is to *subdue self*, seeking above all the glory of God. He was cast down from that abode of

peace and love because of his rebellion, together with those angels he had seduced to partake of his sin, and is with them, reserved under chains of everlasting duration for that place of horror and despair prepared for him.

Beware, dear child, of being tempted by this seducing sin of Satan. You can only escape its attacks by *watchfulness* and *prayer*, and arguments from the *holy scripture*.

Although this dangerous sin is most easily discovered in others, it is safer and wiser to detect it in ourselves. I shall tell you how to know it, in order that you may guard against its attempts to seduce you :—

Are you disposed to boast of your own merit or doings? Do you seek to be admired, or noticed? or are you eager to obtain the precedence of your brothers, sisters, or school-fellows? This is the evil spirit called pride, from which you should flee as from the face of a serpent. Hear what the holy scripture teaches :—“God hath respect to the lowly, but the proud he knoweth afar off.” Again : “Before honour is humility—and a haughty spirit before a fall.” What a monstrous inconsistency is pride in man!—a creature made of dust, and continually depending on his maker for his very breath, as well as every thing

he possesses. Alas ! *what* has he to be proud of, whose heart has been declared “deceitful above all things, and desperately wicked ?”— Sooner may the garden be proud of its thorns, and the field of its thistles, than man of aught he may call his own.

PRAYER.

Heavenly Father ! preserve thy frail and erring child from being tempted to indulge this great sin ; let thy good spirit enlighten my dark mind, that I may be enabled *by that light*, to discover the evils of my heart. Grant me, O Father, power from thee to resist and to subdue my other corrupt passions. When I meditate on the humility of the Lord of Glory, who, *to do thy will*, became of no reputation in the eye of the world—who was meek and lowly of heart—I am overwhelmed with shame and confusion at my own ingratitude, folly and stupidity, in having so long offended thy pure eye with a heart at enmity with thee. Help me, O Heavenly Father, by the influence of thy holy spirit, to devote my future life to thy service. I ask this and every other petition, in the name, and for the sake, of my Lord and Saviour Jesus Christ.

AMEN.

HYMN.

“ O happy is the child who hears
 “ Instruction’s warning voice,
 “ And who celestial Wisdom makes
 “ His early, only choice !

“ For she has treasures greater far
 “ Than east or west unfold ;
 “ And her rewards more precious are
 “ Than stores of gems or gold.

“ In her right hand she holds to view
 “ A life of peaceful days ;
 “ True riches with true honours join’d
 “ Are what her left displays.

“ She guides the young with innocence
 “ The path of life to tread ;
 “ A crown of glory she bestows
 “ Upon the hoary head.

“ According as her labours rise,
 “ So her rewards increase ;
 “ Her ways are ways of blessedness—
 “ They lead to perfect peace !”

COVETOUSNESS.

COVETOUSNESS is an evil spirit, which the holy scripture expressly forbids us to harbour. To *de-*

sire any thing which belongs to another, is, in the sight of God, (who knows our thoughts,) as bad as stealing ; a vice so base and shameful, that none but the outcasts of society would be guilty of it.

The tenth commandment contains the prohibition of God against covetousness, which if indulged, would turn society into an image of hell. In reading history, we learn how much mischief this lawless passion has brought on the world.—The ambitious worldling has *coveted* the possession of another, and having power, he has seized it, while the blood of thousands of immortal beings has been shed to pay its price.

I shall illustrate the deceitful and desperately wicked nature of this passion, by two interesting selections from sacred history. Achan the son of Carmi saw, coveted, and took possession of a splendid Babylonish garment, although he knew that the command of God had prohibited the people of Israel from even touching the least thing that had belonged to that people. The tribes of Israel were smitten with a dreadful visitation from the Lord ; so that Joshua, their leader, began to fear that some individual had committed a great sin : He assembled the people, and having cast lots, Achan was discovered to be the guilty one : then Joshua said, “ My son, give glory to the God

of Israel, and make confession unto Him, and tell me what thou hast done, hiding nothing from me.” Then Achan answered saying, “indeed I have sinned against the Lord God of Israel, for thus have I done : When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a gold wedge sixty shekels weight, I *coveted* them—and *took* them—and behold they are *hid* in the earth, in the midst of *my* tent ; and Joshua and all Israel took Achan, and the silver, and the gold, together with his sons and daughters, his oxen, his asses, his sheep, his tent, and all that he had ; and they brought them to the valley of Achor. And Joshua said, why hast thou troubled us ? The Lord shall trouble thee this day, and all Israel stoned them with stones, and burned them with fire.” The other illustration is in the Book of 2 Kings, chapter 5.

Naaman the Syrian was a great man, loaded with riches and honours ; but he was a leper, (that is to say) afflicted with a very loathsome, and almost incurable disease. He had brought away captive a little maid out of the land of Israel, who now waited on his (Naaman’s) wife. This little maid had in her own land heard much about the Prophet Elisha, and she said to her mistress, would to God, my lord were with the prophet that is in Samaria ! for he would recover him of his leprosy.

This kind desire of the little maid was told the King of Syria, who greatly esteemed Naaman, and he said go, and I will send a letter unto the King of Israel. Naaman therefore departed, loaded with costly presents, and gave the letter to the king. The contents of this letter were dictated by the wisdom of the *world*, which is in reality foolishness, for there the Syrian monarch asks the *king* to cure Naaman, as if the wealth, and power, and greatness of this world could do what could only be done by the *Spirit of God*. The King of Israel rent his clothes, and said, “am I a God to kill or make alive, that this man doth send unto me to recover a man of his leprosy ? But when Elisha, the *man of God*, heard that the King of Israel was shocked at this proposal, he said to him, “Wherefore hast thou rent thy clothes ? Let him come now to me, and he shall know that there is a prophet in Israel.” Naaman therefore came with great pomp, and stood in his chariot at the door of Elisha. The Prophet sent to him a message that he must bathe seven times in the river *Jordan*. Naaman had not *faith* to believe that he could be cured by means so *simple* ; he had not yet learnt that the whole secret of the cure lay in *obeying the will of God* : he was wroth, and went away ; he thought that the prophet would come in person, with much ceremony invoking the name

of his God, and that he would recover him by virtue of his touch : like his monarch, he was blinded and seduced by *worldly* wisdom, and thus he *reasoned*: “Are not Abna and Pharpar, rivers of Damascus, *better* than all the waters of Israel? May I not as well wash in them to be cured?” So he turned and went away in a rage ; but a wise servant of his advised him to try the simple remedy which the prophet had prescribed. He was persuaded—went down to Jordan, and dipped himself seven times, according to the command of God, by the prophet, and he became renewed in body as fresh as a little child. He being recovered, went back to the man of God, declaring to him, that now he knew there was no God but the God of Israel, and also entreating the prophet to receive from him a token of his gratitude ; but the prophet, desirous of recommending that religion *which actuates men to do good without reward*, said, as the Lord liveth, before whom I stand, I will receive nothing. Naaman then entreated to be permitted to carry home with him two burdens of earth from the place where he had been cured, and taught to know God ; then he departed in peace ; but the servant of Elisha had none of his master’s spirit. The evil spirit of *covetousness* took possession of him. He thought it was hard to see the rich gifts which Naaman brought as a reward

for his cure, return back with him to his own country : he determined, since his master had refused his reward, to take it instead of him ; therefore, he followed and overtook Naaman, who alighted from his chariot to meet him, saying, is all well ? The spirit of covetousness now was insufficient to act alone ; another evil spirit must be called in to assist in the deception : it became necessary to tell a *lie* in order to make his return plausible. My master, said he, hath sent me to say, two young men, sons of the prophets, are arrived from Mount Ephraim—give them, I pray thee, a talent of silver and two changes of raiment. So Naaman made his servants carry them before this covetous and false deceiver. Such deeds cannot endure the light : he hid the goods in a tower of the house, and having let the servants go, he was again before his master, as if nothing had happened. What must have been his surprise and shame, when the man of God said to him, “ Whence comest thou, Gehazi ? ” Another lie had again become necessary. “ Thy servant went no where, ” said he : But his master said, did not mine heart move when the man turned from his chariot to meet thee ? — The leprosy, therefore, of Naaman, cleave unto thee and thy seed for ever : and he went out from his presence a leper.

MEDITATION.

How often does a covetous spirit, lead its possessors to affect distinction in spheres of life involving other duties and capability than they have the power to exercise. To desert the sphere which Providence has pointed out to us, and for which nature has fitted us, is a subversion of moral and social order ; for there is no situation which the Christian may not adorn, by letting his light so shine *in it*, that his Heavenly Father may be glorified. A usurpation which is thus effected *by the power of money*, instead of affording that distinction which has been coveted, only holds its dupes forth to notice as ridiculous imitators. In aspiring after a new selection of titled and fashionable associates, they have heartlessly forsaken the pious and worthy whom they formerly knew, while those for whom they have been sacrificed, stoop only to recognise the equality of their accompaniments. Themselves they ridicule and despise. True nobility is not to be purchased.— It throws around the chiefs of the wilderness a moral grandeur of feeling and sentiment, before which adventitious attributes sink into insignificance and contempt.

PRAYER.

Merciful Father ! Thy erring child entreats thee to take entire possession of a heart too long the unguarded retreat of the adversary and deceiver. O thou giver of every good and perfect gift ! give me thy Holy Spirit, that I may henceforth yield my heart as a temple dedicated to thee, enlightened from above, and having the flame of pure love ever ascending from Christ its altar. I have *now* seen what a hateful thing sin is ; I have *no longer* a desire to be enslaved by the vile passions which have so long been harboured in my heart ; I wish *now* to serve and obey my Redeemer, who, to ransom me from the power of evil here, and its punishment hereafter, shed his own blood. I come to thee weak and frail ; but *who* ever asked of thee *in faith*, and was sent empty away ? *Who* ever trusted in thy power, and was confounded ? I ask all in the name and for the sake of Jesus Christ my Lord and Saviour.

AMEN.

“ God is a spirit just and wise,
 “ He knows our inmost mind ;
 “ In vain to him we raise our voice
 “ And leave our hearts behind.

“ In spirit and in truth alone,
 “ We must present our prayer ;
 “ The formal and the false are known.
 “ Through each disguise they wear.

“ Their lifted eyes salute the skies,
 “ Their bending knees the ground,
 “ But God abhors the empty form
 “ Where not the heart is found.”

ENVY.

ENVY is an immediate influence from Satan—he first conceived envy against Adam and Eve in Eden. He could not endure to contrast their state with his own. They were happy in the favour of God, and in communion with him and his holy angels, while he was hopelessly driven from his presence for ever. Envy of their blessedness and peace led him to plan their ruin. He tempted them with the desire of becoming *greater than they were, by forbidden means*: they listened—were deceived—disobeyed God; and thus, instead of improving their condition, in becoming *as Gods to know good and evil*, they acquired by that prohibited knowledge the new feelings of *fear* and

shame. They were now afraid of God—why ? Because they had *disobeyed his command*; and they were ashamed of themselves, because they had *lost* their innocence. Conscious guilt taught them to hide themselves from God, whom they were wont to behold with perfect delight.

Again : The evil spirit of envy took possession of Cain, who first envied, then hated, and finally slew his brother. Another illustration of this satanic passion, we have in the history of Joseph and his brethren : first they envied him, and then concerted how to destroy him. By the interposition of Reuben and Judah, he was delivered from them, and sold to a company of Ismaelites, who carried him to Egypt. God overruled their evil purpose for much good to Joseph, and also to his brethren, who *repented*, and were *forgiven* by him.

Envy is seldom without its usual accompaniments, which are deceit, malice, perfidy, and fraud ; so that a person who cherishes, or even admits pride, covetousness and envy, may be said to possess a legion of evil spirits. Such a heart had Mary Magdalene, out of whom our blessed Saviour cast seven devils. Such devils have a kind of faith ; they know that Jesus Christ is the holy one of God, but they still continue devils : their faith

only teaches them to *fear* that he will give them up to their decreed torment before the time.

ANGER.

ANGER is a passion, which we are informed by scripture, “rests in the bosom of fools.” A good man never for any injury associated with *self*, lets the sun go down upon his wrath ; but there is a holy indignation against *sin, unbelief, and hypocrisy*, which is sometimes in scripture called anger. Thus, God is represented as being “*angry with the wicked every day.*” He is indignant that all that light and privilege which his revealed word unfolds to them, is abused and neglected, or perverted. The psalmist experienced this feeling of loyalty to God and zeal for his glory, when he said, “do not I hate them who *hate thee*, and hold them as mine enemies?” Our Heavenly Master, who was meek and lowly as regarded his individual requisitions, was roused to resentment when he characterized the chief priests, scribes and pharisees of those times, as serpents—a generation of vipers ! ! who ought to bring forth fruits meet for repentance. Instead of being disinterested, upright, and sincere, having an eye single to the glory of God, whom they professed to honour, they were self-interested hypocrites. The same

holy indignation urged him to enter into the temple, and drive out those who had turned it into a place of merchandise. Yes ! an individual, insignificant in their eye, having neither the affluence nor investment which secures influence, and purchases the respect of men, said, “take these things hence—it is *written*, ‘my house shall be called an house of prayer for all people, but ye have made it a den of thieves !’ ”

But this holy excitement of zeal for the glory of God, is as opposite to any emotion of personal anger, as light is from darkness. If we admit or cherish resentment toward those who have *personally* injured us—or against persons instead of *sins*, (even when our resentment is not associated with self) our prayers are unacceptable to God ; for if we have any cause of disagreement with our fellow men, we are required first, to go and grant submission or forgiveness to those who offend us, and then come and offer our prayers ; because, “if we forgive not men their trespasses against us, neither will our Heavenly Father forgive our trespasses against Him.”

The apostles of our Lord on one occasion, were moved to resent a *personal* affront which the Samaritans offered to their Lord and themselves ; who, (because his *face was toward Jerusalem*,) refused from him a passing visit : they were deter-

mined if they could not have a first, to refuse a secondary place in his regard. The apostles said to their master, "Lord, shall we command fire to come down from Heaven, and consume them as Elijah did ? But Jesus said, "Ye know not what manner of spirit ye are of, for the son of man came not to destroy men, but to save them." Another illustration of this zeal, which is not according to knowledge, we find in the history of the prophet Jonah. The city of Ninive was very great, and had become very wicked in the sight of God. Jonah was commanded (much against his will) to go and declare to them their iniquity, and warn them, that *if they did not repent*, the city would be destroyed within forty days. When he had done this, the King of Ninive came down from his throne, put on sackcloth, and humbled himself to the dust: he also proclaimed a universal fast during three days, when neither man nor beast should eat or drink ; but by prayer and contrition, avert the judgment which the prophet had proclaimed in the name of God.

Jonah went up to a mountain which overlooked the city, to see its destruction—which he now heartily wished, in order that *he might have credit as a true prophet*. This selfish feeling taught him to forget that he had preached *repentance* to the

people, as well as retribution, and that their repentance was to be the condition of their preservation from the threatened vengeance of God ; an issue which glorified God as much, and even more than the infliction of unconditional destruction would have done, his promise being fulfilled in either case. The people of Ninive actually did repent, from one end of the city to the other : they *abstained from their worldly pursuits*, and repenting in dust and ashes, fasted and prayed to the Lord for pardon and mercy. The universal cry of contrition which the whole city sent up, reached the Lord, and was accepted by him as the fulfilment of that condition which should avert his judgment. Jonah knew nothing of all this while he waited on the mountain, impatient to see the fulfilment of his denunciation. The Lord taught him his error by a striking emblem. The sun beat fiercely on the spot where he stood, having no shelter there. He wished for death, to relieve him of his present bodily suffering, as well as affronted feelings ; for now the time was elapsed in which the destruction of Ninive should have taken place. He at length sunk under the oppression of his mind and body, into sleep. While he slept, the Lord caused a magnificent plant to spring up, whose broad and fresh

leaves covered him from the scorching rays of the sun. When Jonah awoke and saw this refreshing and friendly shelter, he felt attachment to the beauteous plant for the protection it afforded him—but the Lord caused a worm to attack its root, when presently it began to droop, fade, and finally die. Again—Jonah felt actuated by personal anger. Then God said to Jonah, *dost thou well to be angry for the loss of the gourd? which neither grew, nor was planted by thy care or labour! which was the growth of a day!—and should I not spare Ninive, that great city, wherein are more than six thousand children, that cannot discern between their right hand and their left—and also much cattle?* How compassionate is our Heavenly Father!—for we learn that little children, and even the inferior animals, are objects of his solicitude and care.

Many, during the dark ages, have thought they did God service, in robbing and murdering the Jews and others who *differed from them in opinion*, while they only were actuated by their own *party or personal anger*, which never burns so fiercely as when contending for *opinion*. The false zeal which this evil passion excites, has deluged Christendom with crime and blood. The most impious of all wars, was that which they miscalled

the holy *war*. But if this evil spirit has stolen the cloak of religion, it has also borrowed the mask of fashion. When you mix with society, dear child, you will not unfrequently hear of the sacrifices which this evil spirit demands as the tribute of its infatuated votaries. Yes, you will hear of rational, accountable, and immortal beings, paying what are styled debts of honour, with their lives ; or by taking the life, at least shedding the blood, of their fellow immortals. One allows the spirit of anger to arise in his breast—(always in some cause where *self* is concerned,) he gives it utterance in reproach, ridicule, or malicious insinuation. When such an assault is made against a Christian character, he would not degrade himself by resenting it in kind : he knows that a mind of his own rank *cannot* offend him ; and from a lower grade of character he *will not* receive any affront—he would in doing so, be *sunk to the same unprincipled level*. But unhappily, when such a challenge as an angry word or look, is given to a person having the passions of his natural heart *unexpelled*, his pride is hurt, his anger is roused, his passions are in a wild tumult, Satan foments their disorder—affront is taken, redress is demanded, a convenient place is appointed, instruments of death are provided, and forthwith the men of honour adjust the quarrel : By means of acknow-

ledgment of error, by reason, by argument? O no! This magnanimous conquest of pride, and passion, and self, the *deceiver* has taught them to consider cowardice: their manner of settling the affair, must be by means of steel and balls: these are the arguments to which each party resort, leaving the worthy part of society to think that both champions are alike unprincipled; both alike cowards of opinion, and slaves of passion.

MEDITATION.

When I meditate on the long-suffering patience of God, I am lost in wonder and praise! How many and aggravated have been my provocations, and still I am spared that I may repent. I have too long been a cumberer of the ground; the good fruit of the Holy Spirit I have not brought forth, so as to reward the labour of the heavenly husbandman. My Lord, who planted, and daily bedewed me with his choicest blessings, looked for grapes, and have I yielded only wild grapes? but still I am not cut down!—Teach me, Lord, to be long-suffering, weaned so much from exactions for self, as to feel no emotion of anger for personal injury, or provocation. For

the meek alone shall inherit the earth, when thy will shall be done as in heaven !

PRAYER.

Our Father who art in Heaven ! constrain us by the power of thy good spirit to yield up our hearts, with all our first and warmest affections to thee ! Forbid, Lord, that (having known thy revealed mind from our youth,) we should devote our early years, and our prime of life, to the service of the world, the Devil, and self ; and afterwards provoke thee to just anger, by offering thee the sin-worn remnant of our age, when not the *will*, but the *power* to sin, becomes extinct. Henceforth I determine by thy help, to offer up soul and body to thee, my Redeemer, as a *living* sacrifice, which is my reasonable service ! I desire not only to be free from the *punishment* of sin hereafter, but to be free from its *dominion* here. Lord take forcible and entire possession of my heart ! When its affections ebb, let it be to centre in thee ! and when they flow forth, let it be in thy service ! I ask this and every blessing, in the name and for the sake of my Lord and Saviour. AMEN

HYMN.

" Giver of concord, Prince of Peace,
 " Meek lamb-like Son of God !
 " Bid our unruly passions cease—
 " Efface them by thy blood.
 " Then shall we find the ancient way,
 " The wondering world to move ;
 " Again fierce disputants shall say,
 " **SEE HOW THESE CHRISTIANS LOVE !** "

SLOTH.

Not slothful in business ; but *servent in spirit serving the Lord*, is an injunction exemplified in the lives of Christ, and his apostles. Sloth is a base and degrading characteristic of the natural heart. Man in a savage, barbarous, and degenerate state, is *slothful*. Activity of mind and body, are attributes of the Christian character : their time, and every other talent, are considered a loan to be improved by industry : so that when an account of their stewardship is demanded, they may not be found unprofitable servants.

The wise Monarch of Israel, bids the sluggard "*go to the ant*," in order to receive instruction and reproof. The bees are also a wise communi-

ty, from which man may derive much instruction : their labours are not selfish, but social : each furnishes some part of the common stock of provision : those who refuse to work, are not permitted to partake of the sweets which joint labour has furnished.

However shameful is this disposition, and however deplorable are its results to society, there is a much more lamentable and common expression of it in that sphere of duty which man as a rational, accountable, and immortal being, was intended to adorn. There are persons as active and as wise in making *temporal* provision for the future, as the *ants* or *bees* ; who nevertheless are sluggards, where the interests of their *soul* are concerned : they have fallen sound asleep, and *dream* that without *striving*, they may enter into the strait gate ; without *knocking*, the door of mercy will open to them ; without *seeking*, they will find salvation ; without doing the will of their Father, they will be acknowledged by Christ when they only call him Lord ! Lord ! * * * * *

The slothful professor has *not* the feeling of love to the Saviour in his heart ; for this would redeem his time from waste ; it would impel him to be active in improving this, and every other loan, from his heavenly Father. When those faculties which are capable of becoming exalted, expanded, and

enlightened *by exertion in their proper sphere*, become by slothfulness, torpid and unprofitable ; how must the sluggard be terrified, when the *account* of his *stewardship* is demanded by an all *righteous* Judge ? Alas ! like the spider's airy web, his long cherished delusion vanishes. He *now* finds that *speculative* faith is a deception of Satan's own contrivance : he now finds that God is *not* an arbitrary, but a *righteous* sovereign ; not reaping where he never sowed, nor requiring what he never gave. He is then taught, but too late, that *not* the ignorant, but unbelievers, hypocrites, liars, &c. are excluded from those blessings which the blood of Christ had power to procure for the world.

MEDITATION.

When I contemplate the history of Christ my master !—when I consider his unwearied activity in doing good to the souls and bodies of those among whom he sojourned, I am ready to blush for shame at my sluggishness of soul and mind.— How often have I seen difficulties in the path of duty, rising like mighty mountains ; and instead of going on in the spirit of true faith, I have been dismayed : yet blessed be thy name, and be it testified to thy glory, thy servants have found these

mountain-like difficulties *disappear*, as often as in *true faith* they have gone fearlessly forth leaning upon *the divine Redeemer!* Heavenly Father! give me that activity which love to thee, and gratitude to my Redeemer, inspires! Then when I am no longer fettered by any weight, not even the sin which most easily besets me, I shall run without being weary or faint in my prescribed path of duty: Like the rising sun, I shall go forth increasing in glory as I advance on my way. I have got a sight of my native sin, and loathe it: and by thy grace, I have learnt to taste the sweets of holiness, love, and peace! Never leave me, never forsake me, O my heavenly Father! lest if left to myself, I should fall into temptation, and thus grieve thy holy spirit. I have now no more relish for the gross and insipid husks which the natural heart covets: I desire to be fed with the bread which came from heaven, for the life of my immortal being: having tasted the blessings of freedom *from* sin, let me die, rather than be again enslaved *by* its power.

I give myself to thee wholly: take my heart, and reign there its Lord and love for ever.

AMEN.

" Ye indolent and slothful rise !
 " View the ant's labours, and be wise ;
 " She has no guide to point her way,
 " No ruler chiding her delay.—
 " Yet see with what incessant cares
 " She for the winter's storm prepares ;
 " In summer she provides her sweets,
 " And autumn her research completes.

 " But when will sluggish fools arise ?
 " How long shall sloth seal up their eyes ?
 " Sloth more indulgence still demands ;
 " Sloth shuts the eyes, and folds the hands ;
 " But mark the end :—want shall assail
 " When youthful strength and vigour fail.
 " Just retribution on shall rush,
 " Their vain delusive hope to crush."

SENSUALITY.

SENSUALITY is a base passion. *Self* is the idol of the sensualist: Its early stage discovers itself in children who have a special regard to *themselves* in all they *think, say, and do*. When I see a boy selecting for *himself* what he considers the *best* of every thing, this disposition assures me that he will be a sordid character through life, the slave of his

passions, and his will be ignoble pursuits, and dis-honourable gains. To expect that such a character will aspire after moral or intellectual improvement, is as vain as to expect that a bat can be taught to love day-light. Such characters exemplify that the curse of the serpent extends to those *he tempts* to love themselves : they grovel in the mire, and eat dust : when a selfish boy, who loves ease too much to improve his mind, and refine his taste by study, becomes a man ; he is truly an object of disgust : his impurity of heart evinces itself by grossness of expression : even people who are not regulated by the decisions of religion, shun such a pest. Education has refined their minds ; and of such a person they say, “he is a brutal fellow :” he was baptized with water without his own consent, and this is all the title which he has to the name of Christian. Such a mere animal would be quite out of his element in the society of the “holy and blessed :” to him, holiness, peace, and love, would be misery : his passions are his masters, and hell is their kindred sphere. But if there are under the Christian name multitudes of such characters who assimilate more with the brutes that perish, than with man as a rational and immortal being, there is another class equally self-worshippers, who may be characterized as the insects

of fashion. Large cities swarm with these ephemera, who flutter from one trifling pursuit to another, with the same claim to reason as the gaudy and trifling butterfly ; for neither they, nor the restless insect they resemble, think of or provide for the time to come.

“A fool,” says the wise man, “may be known by his laughter, manner, and attire,” even before he confirms the fact by *speaking*. Again : The eyes of a fool are in the ends of the earth : self-knowledge he has none. The wise heathen maxim, “**KNOW THYSELF**,” has never entered his ear. Such characters instinctively shun any exposure of their heart, even to themselves. There the goods of their strong master are secure. Should truth in the form of a cherub, declare that *their* hearts are deceitful above all things, desperately wicked ; like the deaf adder they would close their ear against such information ; they would refuse to be charmed to self-knowledge, though wisdom herself should charm them ever so wisely.

When I meditate on the great, the magnanimous souls, whose histories are recorded in the holy book of God, I am covered with shame and confusion. Moses chose rather to suffer affliction with the people of God, (in the faith of participating in their promised glory) than to enjoy a luxurious life

in the court of Egypt. Abraham, simply trusting in the promise which God revealed to him, left his native land, and went forth in faith, not knowing whither, or for what purpose. This the Lord revealed when he *set out on his journey*, but not before. Daniel, a man greatly beloved for the sanctity of his character, chose to subsist on pulse, rather than revel in the luxury of the king's banquets. He refused to obey the king's order to cease from praying to the Almighty, and was thrown into a den among fierce lions, whom God restrained from harming him. Such was his faith in the omniscience of God, and of his power to protect those who trust in him; that *the lions' mouths were shut by it*: they dared not harm him.

PRAYER.

O Holy Father ! enable me to strive against my besetting sins. Give me power to prevail against those principalities and strong-holds, which Satan has so long fortified for himself in my heart. I know that our present state of existence is a state of probation ; that here we are to be proved and tried, in order that the use or abuse of our privi-

iges may determine our eternal destination. I know that it is only they who overcome the world, the Devil, and the flesh, that shall have a right to that tree of life, which is in the midst of the paradise of God ; even the true vine ! O give me a child-like confidence in thy word, written for my instruction by thy faithful servants, and dictated by thy holy spirit ; give me a teachable and submissive spirit, that when I sit at the feet of Jesus to *hear* his commands, I may *obey* them.

I ask all in the name of my Redeemer.

AMEN.

" Lord, if thou thy grace impart,
 " Self and sin shall leave my heart ;
 " I shall as my master be
 " Adorned with meek humility.
 " Simple, teachable, and mild,
 " Changed into a weaned child.
 " Pleased with all thy word decides,
 " Weaned from all the world besides.
 " Father, fix my heart on thee !
 " Thine would its affections be !
 " All its treasure is above,
 " Where reigneth Christ—its light and love."

INTEMPERANCE.

THE apostle enjoins *Christians* to “let their *moderation* (or *temperance*) be known to all men.” This moderation has unhappily, in modern times, been in many instances transferred from its original application, namely, the things of *this world*, to the things which belong to our *eternal* peace. Here a lamentable moderation prevails; while much superfluous extravagance contradicts the apostolic injunction. The wants of nature are few, and easily supplied; and in a habitual temperance, there is great reward; for not only the body is thus preserved from languor, disease, and suffering, but the mind is healthful and vigorous, with no intercepting clog to withhold communion with its risen Lord, and that cloud of witnesses who, although withdrawn in body, are yet present in spirit, to instruct and comfort believers. On the contrary, to *abuse* by intemperance those good things which God hath bestowed for a temperate *use*, is to lay up a store of physical as well as moral evil for the time to come. Who hath redness of eyes? saith the wise man: who hath babbling, and hurts without cause? They that tarry long at the wine, &c. Who hath

sleepless nights, and a diseased mind and body ? They that wallow in luxurious abundance, “whose God is their belly.”

When I have seen a table groaning under costly and successive variety of vitiated blessings, I have contrasted this prodigal waste with the scanty meal of penury. How many destitute widows and orphans, I have said, might be relieved from the gnawings of hunger by the very refuse of these voluptuaries. Insult not the majesty of heaven, ye votaries of riot and waste, by invoking, with affected grimace, his blessing on your abuse of his gifts. *Be consistent.* Your banquet declares that ye refuse to obey his precepts. Aggravate not his indignation by asking a blessing on his dis- honoured laws. “Be not deceived :” God is not mocked : “They that sow to the flesh, shall of the flesh reap *corruption.*” An asp lurks in the wine cup to sting you ; and diseases of every form lie in ambush in that vitiated profusion.

Our Lord and Master was strictly temperate ; and he admonishes his followers to take no thought what they shall eat or drink, nor with what they shall be clothed. Even Heathen worthies have been remarkable for inculcating and practising temperance. It constituted one of their most eminent virtues. Nobility of

soul was never associated with the characteristics of an epicure or glutton. The character whom our Lord represents as awaking from his sensual dream in hell, is not accused of any positive breach of the law of God ; but he fared sumptuously, while he neglected a destitute child of God, who desired the crumbs, or refuse of his table. Another sensualist is represented as saying, “Soul take thine ease, eat, drink, and be merry, for thou hast much store laid up for many years.” To whom God replied, “Thou fool, this night thy soul shall be required of thee ; for whom *then* hast thou provided these things ?” Our Lord not only recommends uniform temperance, but occasional fasting. When besought to heal a youth who had a certain evil spirit ; this kind, said he, can only be expelled by prayer and fasting. To attempt drawing the attention of this lowest grade of man, to the *enlightening* and *purifying* truths of *divine revelation*, is as inconsiderate as it would be to throw pearls before swine, in the hope that they would be enabled by a miraculous change of nature to appreciate them : both animals must hopelessly wallow in their congenial mire. O fallen man ! who, seeing thy inglorious slavery and sordid destiny, would for one moment question, that human nature, and human intellect in thee, is sunk to the level of *animal instinct* !

PRAYER.

Merciful Father ! I have the *will* to come to thee, that I may become thy child ; grant me the *power* ! My prayers are not yet inspired by filial gratitude. They are like the cry of the young raven, which yet thou deignest to hear. I cannot yet hope that thou wilt hear *my* supplication as those of thy obedient children ; for, alas, I have not yet the claim of thy *friend*—but because of my *importunity* I know thou wilt answer me in peace. Lord ! I pray *not* for the distinction, wealth, or reputation of this vain world. I *ask* that I may receive the gift of thy Holy Spirit ! to illumine what is dark in me—to ennable what is sordid—to expand what is contracted—to elevate what is mean. I have seen what a hateful thing sin is ; I abhor and detest the crooked serpent in every shape of evil he assumes to tempt and deceive—I admire virtue, and love peace ! I desire to grow in grace and in the knowledge of my Lord and Saviour ; but I am weak, and I distrust myself. I would, as a little child who makes a first effort to stand upright, cling to thy proffered aid ; conscious that if I take one step, even toward thee, trusting in my *own* ability, I *shall fall*.

Lead me and guide me in the path of life which conducts to peace, for the sake of thy beloved Son,

AMEN.

HYMN.

" While wordly men with all their might
 " Their worthless cheats pursue,
 " How slow is each advance I make
 " With Christ my Lord in view !
 " Inspire my soul with holy zeal,
 " My cold dead heart inflame—
 " Religion without zeal and love
 " Is but an empty name.
 " To gain the rest of Zion hill,
 " May I unwearied strive ;
 " And all those powers employ for thee
 " Which I from thee derive."





Picture of a Heart which has just been improved with the view of death & judgment by the striving of the Holy Spirit for entrance.

Men and brethren "What shall I do to be saved" Believe in the Lord your Christ and then shall be saved.

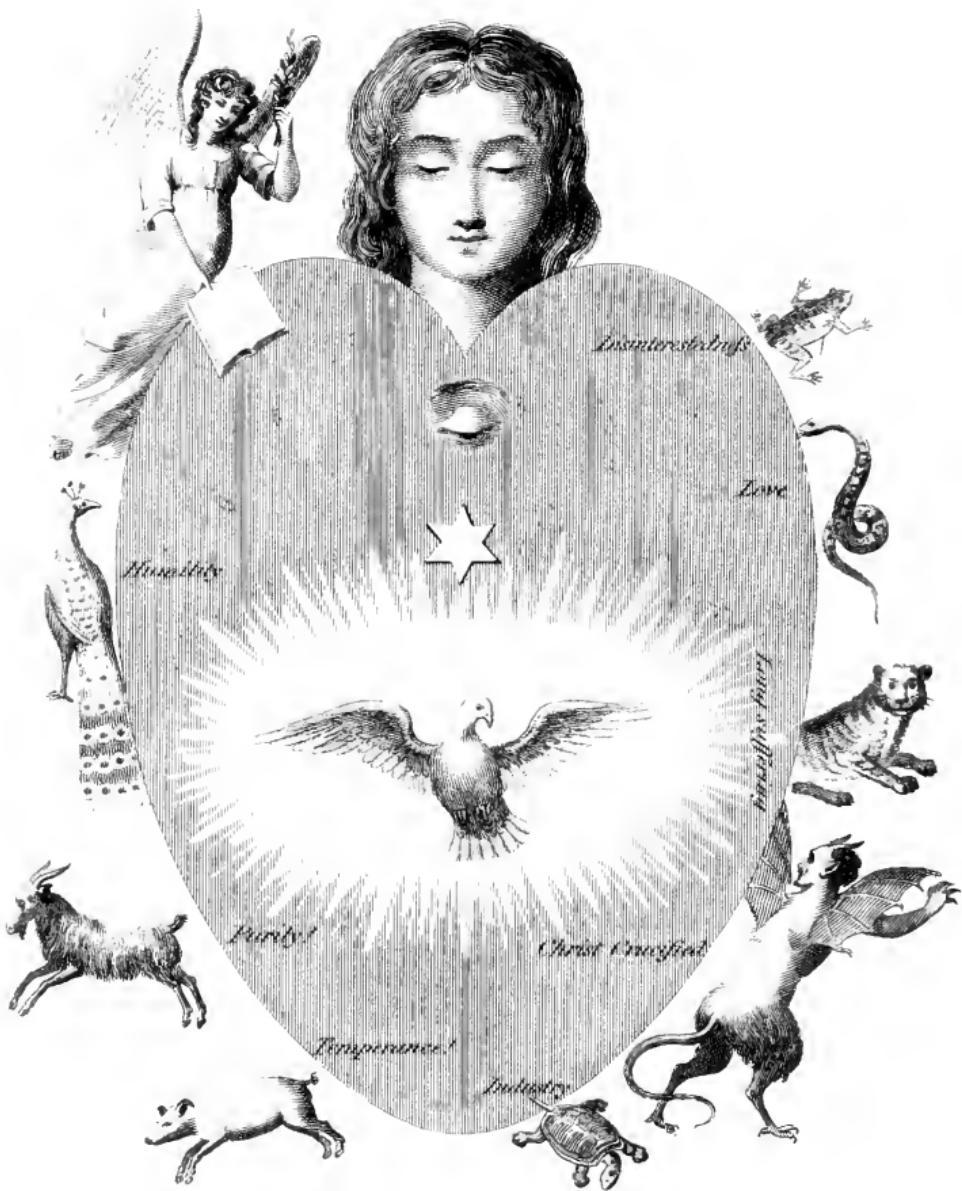
THIS Heart represents one who has had a sight of death and judgment. Many must be laid on beds of sickness, before they *permit themselves to think* on this alarming subject. When the sinner, *conscious of guilt*, expects to be launched into that eternal existence for which he has made no preparation, the vanities of the world lose their power to fascinate. Sometimes on recovering, this salutary conviction is retained; but in most cases, with health, the sinner returns to his wallowing in the mire. The holy spirit is ever ready to act in concert with the first emotion of this conviction. Sometimes a continued *will to sin* *repels* its *strivings*. In other cases, its admission is permitted, and its stay secured by using the appointed means for *growing* in grace.

When the husbandman has ploughed and sowed, he may pray to Him, who by giving sunshine and rain can crown his labour with a good harvest; but without using these means, he has no reason to expect a crop as an answer of prayer. It is equally vain to dream that the influence of the great spirit, which is as sunshine and refreshing showers, would produce the good fruits of the spirit, without the co-operation of the *affection* and *will*. When affliction, or some other cause, ploughs the heart, the affection and will

must receive the precious truths of revelation ; thus taking root, they soon yield the peaceable fruits of righteousness. Watchfulness and prayer are equally to be observed, as the means of guarding the heart from the re-admission of temptation. *“Watch and pray that ye enter not into temptation.”* If these duties could be dispensed with in us, why are they so solemnly, so repeatedly urged upon us by our heavenly Father ? Would he say, *“My son, give me thy heart,”* if it was not in our power to give or withhold its affections ? Why would he bid us cease to *do* evil, and learn to *do* well, if we were no more than passive machines ? What means our Lord and Saviour, when he says, *“Behold, I stand at the door and knock !”* *Why,* and for *what*, dear child, does thy Saviour stand knocking at thy heart, but for admittance ? He would call its affections his own ! Surely thou wilt not refuse him ! Has he not bought thee with the price of his blood ? To whom then dost thou belong but to him who gave himself for thee ? A death-bed repentance, as it is termed, is in many cases a lamentable delusion. How can God be reconciled to those who have given the service of their youth and prime to the Devil, the world, and self, and have spurned the instructions, invitations, and warnings of his beloved son, whom he sent into

the world to purify unto himself a peculiar people zealous of good works? Not filial love, but slavish fear of punishment, compels their tardy submission. What! shall Christ become thus the minister of sin? Shall the mere confession which fear has extorted from alarmed consciousness, serve as a passport to that society who have *fought the good fight of faith*, and obtained the *victory over* those very enemies, which the unregenerated have served and obeyed? *Why* is the gospel *hid* to any? The apostle solves the question: “*The god of this world has blinded them; they have been led captives by him at his will.*” Can Christ and Belial assimilate? Can holiness and pollution reign together? No! Such characters are not branches of the true vine; neither will he own their *too late* cry of Lord! Lord! O it is a fatal delusion, from which thousands have awaked in those flames which *just* retribution has kindled.—The case of the pardoned thief on the cross bears no affinity to such infatuated presumption. He believed in Christ as soon as he knew him: both his knowledge of him, and his faith, were at the last hour of life; but the modern sinner has sinned against line upon line and precept upon precept. During his whole life he has slighted his proffered mercy, and neglected his great salvation.

Tremble then, ye who *delay repentance* till the horrors of a death-bed shall surround you. Instead of receiving the salutation of “Well done good and faithful servant, enter thou into the joy of thy Lord,” to such it shall righteously be said, “When I called, ye would not answer ; when I spake, ye would not hear ; but did choose that in which I delighted not : therefore, I will laugh at your calamity, and mock when your fear cometh as desolation.” The unimproved loan shall be taken from the unprofitable steward, and given to that servant who gained an increase by a beneficial improvement of the talents he received. These are the declarations of Christ—these are the tests by which he judges : and an angel from heaven cannot reverse them.



Picture of the Heart which has tested the good word of God - the gift of the holy spirit and the power of the world to come.

"Continue ye in my love."

Be ye faithful unto death & ye shall receive a crown of life.

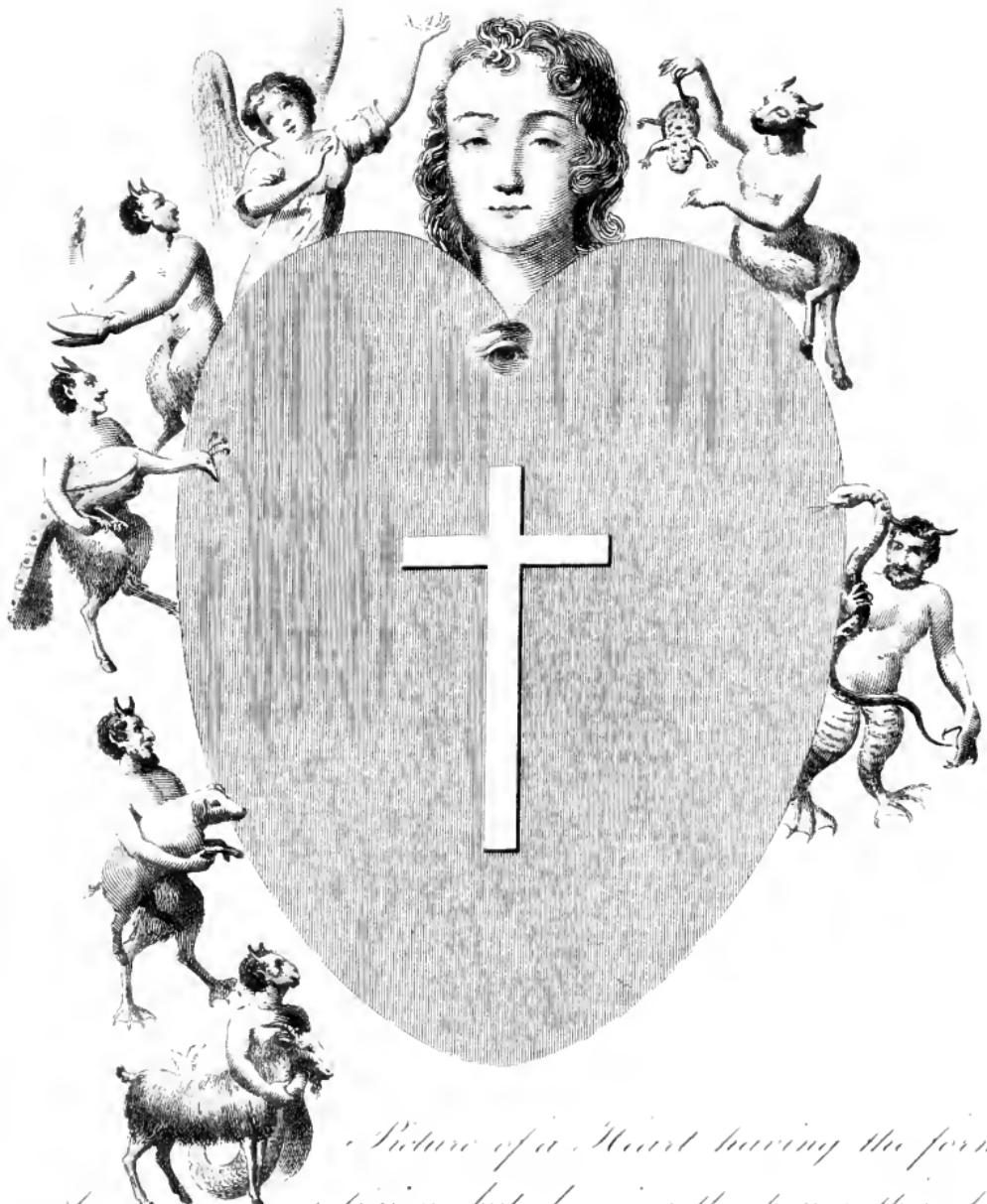
Watch and pray!

THE third Heart exhibits a more advanced stage of the spirit's influence, in him who has had a view of death and judgment. Much depends now in using the *means of growing* in grace. *Vigilance* and *watchfulness* are required to guard against the surprisals of temptation, which the dethroned enemy will not fail to renew. Fervent *prayer* is also indispensable: for only those who ask shall receive power to withstand that guileful fascination, which the enemy now assumes. The constant and assiduous *study* of the *revealed mind of God*, is the third *means* within our power. *Satan cannot break this three-fold cord*: Thus the spirit (not being grieved nor resisted) carries on the work of sanctification, until the babe in Christ attains the stature of a perfect Christian character.

But if the sinner who has obtained a view of death and judgment, fails to make use of these appointed means for going forward in the Christian life, he shall *fall away*: the good seed which fell on a stony place soon withered, because it lacked depth and moisture. If for *want of striving*, and *asking*, and *seeking*, the influence of the spirit withdraws from his heart, and his love waxes cold, it were better that he had never heard of the way of salvation, and the holy commandment delivered unto him; for he shall be *speechless before his*

judge. The heathen are in a safer condition, if from *ignorance* they sin and worship stocks and stones. They have a cloak for their sin : and if Jesus was never made known to them as their saviour and teacher, they can urge as a plea, that they have never *refused* him, nor *resisted* his spirit, the *only* sin which he *cannot* forgive. The fourth Heart represents such an one. This class involves various grades : from the lukewarm formalist, who has the form of religion, while he denies its power, up to the party zealot, who contends for speculative opinion. Characters of this kind would be shocked and surprised to have it even hinted by an angel from heaven, that they are in a more dangerous state than the heathen, whom they have probably, with very little reluctance, doomed to everlasting misery for the crime of ignorance. They are punctual attenders of outward ordinances ; but unhappily *rest* there. They have not omitted an occasional reading of the scriptures ; but they have never *studied* them. Instead of "asking" in prayer the enlightening and sanctifying gift of the *holy spirit*, who is promised on these terms, and whose *office* it is to *lead into all truth* ! human commentators and expositors have been applied to for this purpose : *their* judgment is relied on ; *their* opinions are imbibed ; while, could

they exercise a small portion of discernment, they would learn from the contradictory nature of their opinions, that they have also failed to apply (as little children) to the SOURCE of all truth, for the gift of *his* “*spirit, which searcheth all things, yea even the deep things of God.*” The higher grade of this character has, in addition to these characteristics, a persecuting zeal: they have their heads filled with speculative theory, but there is no love in their hearts: the sacred fire has subsided into ashes and smoke: these are the characters whom the second coming of Christ, as the bridegroom of his church, shall surprise by stealth. They calculated on *other* circumstances than those which he has chosen, to bespeak his approach. They are surprised with the empty lamps of profession in their hand; instead of being replenished with the holy fire of love, fed from the source of divine light, truth and wisdom.

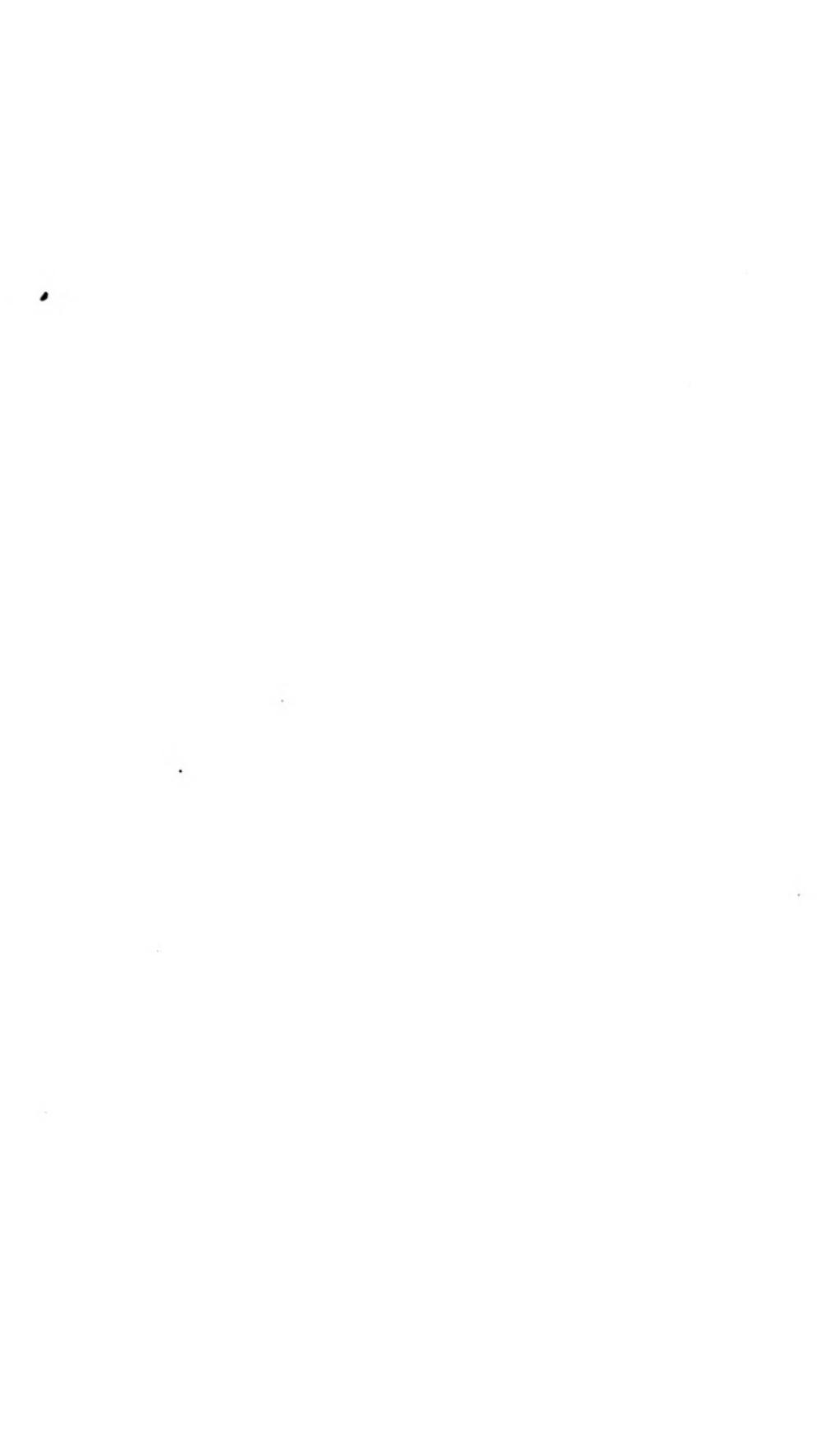


Picture of a Heart having the form
of religion but denying the power thereof
where Truth is dead, where love has become cold, open-
ness and charity. Again the Old enemy removes his
temptations, and if they should be listened to, the latter
end of this heart is worse than its beginning.

"Having a name to live but is dead."

THE fourth Heart represents one of whom the glorified Saviour thus speaks : I know thy works, that thou art neither cold nor hot.—I wish that thou wert cold or hot. So then because thou art *lukewarm* I will cast thee out. Such an one says, I am rich—I want nothing, and knoweth not that he is poor, wretched, miserable, blind, and naked. The language of the judge again is : I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and anoint thine eyes with eye salve, that thou mayest see. As many as I love I rebuke and chasten : Be zealous therefore and repent. Behold, I stand at the door and knock. If any man hear my voice and open the door, I will come in to him, and sup with him, and he with me. Such persons frequently pass through the mechanical business of religion with great punctuality. They go to church, and participate in the memorials of the Lord's broken body and shed blood ; they also devote set times to read pious books ; and even the holy scripture is not altogether forgotten, but their favourite commentators must guide them through what appears to inexperienced vision deep waters and inaccessible mountains. This character has the dead form of religion—the living spirit is gone, or never existed

there. Such an expression of duty, as, “Lord, *what wilt thou have me to do?*” never breaks on the complacent torpor of that nominal professor. The outward means of grace are beautiful in their order, and all needful to build up; but these privileges ought not to supersede the still more urgent duties of *searching the scripture, prayer and watchfulness*: the former may be compared to the candlestick; but the latter is the holy oil which keeps alive the flame of devotion. The peculiar set of opinions they adopt have been handed down from their forefathers, just like any other property. They are called protestants because their remote ancestors protested against some glaring corruption; but any corruption may exist for those who have a name to live, and are dead.





*Pictur of a. Heart whisperd into sin. Which)
him giveth the hvy spirit & crucifis the Lord
of glory afresh. It were better not to have known
the way of righteousness than after having known the holy
commandment to turn from it. It is impossible for those who
were once enlightened & have tasted the good word of God & the
power of the world to come if they shall fall away to renew them
again."*

THIS Heart exhibits that state of hopeless apostacy, which is characterized in holy writ by the imagery of “ Trees twice dead, plucked up by the roots.”

They have trodden under foot the means which God appointed for their salvation ; and they “ have done despite to the spirit of grace : There remains therefore, no more sacrifice for their sin, but a fearful looking for of judgment, which shall devour the adversaries.” It is *impossible* to renew them unto repentance *again* ; seeing they crucify the Lord of glory afresh, and put him to open shame.

Our Redeemer illustrated the hopeless case of the backslider by a parable. The evil spirit which had been driven out of a man, is represented by him as going about seeking *rest* ; and finding none, he saith, I will return to the abode from whence I came. The evil spirit knew well, that if he should be admitted a *second* time, he would have *rest*, for it would then be impossible to dethrone him. He seized a fit opportunity when the man was off his guard ; he gained admittance ; he entered the Heart which had once been his polluted habitation, and found it empty, swept, and garnished. This change had been effected by the holy spirit. Not only its native passions were gone ; but it was free from any trace of them : nay,

it was adorned with some of the graces of the spirit, instead of them. How lamentable, that at such a stage of advancement in the new life, the man should be lost, only because he had *neglected to watch and pray against the power of temptation!* How sad, that the subtle enemy should have taken advantage of the moment when he had *laid aside* that armour with which *the word of God was stored for his supply.* That evil one took to himself seven spirits more wicked than himself, in order to secure his continuance. These evil spirits, brought back all his former depraved passions, and perverted affections: and that Heart became the image of hell: and its latter end was worse than its beginning. Such characters are scattered as tares among the wheat: both are permitted to grow, and in some measure be associated, until the harvest, when they shall be cut down and gathered in bundles, to be thrown into the fire. Their self-tormenting *consciousness* of abused mercies is compared to a worm which dieth not; and the inexorable wrath of God, which their *ingratitude* has kindled, shall be to them an unquenchable flame, to burn without purifying them *for ever.*— There is no repentance in the abyss of outer darkness. Hope *there* assumes the name and character of *despair*: weeping, wailing, and gnashing of

teeth, are the varieties of their experience. They weep at having refused instruction ; and rejected every offer of mercy. They wail, because of their folly and madness in selling their heavenly birthright for the base pleasures of sin. They gnash their teeth, for envy of those whom they see coming from the east, and west, and north, and south, to sit down in the heavenly kingdom, with Christ and his faithful servants, (who have denied themselves to follow him,) while *they* cannot procure even a momentary respite from their intolerable misery, aggravated by *self-reproach*. O dear youth, *turn ye, turn ye*, for *why* would ye create for yourselves an eternity of horror and despair, of weeping and wailing, when you are invited to join that happy company who surround the throne of the Majesty on high, singing his praise with hearts overflowing with grateful adoration ? The everlasting fire was *not prepared for you*, ye children of men, but for the Devil and his angels. O delay not, dear children and youth, to come to Christ, for he hath said, that “ *whosoever* cometh unto him, he will in no wise reject : *Whosoever will*, let him *come*, and take of the water of life freely.” Know ye not that ye were chosen by God to be conformed to the image of his son ?— The foreknowledge of God enabled him to know

that comparatively few would submit to the *terms* of salvation : they will neither strive *against* sin, nor *for* holiness : they will not *come* to Christ, that they may have life: they will not *repent* and *return*: any thing that requires self-denial they refuse to acknowledge : therefore, Christ says, his is a little flock. Few there be that find the strait gate, and the narrow way. *Pray* for faith, dear youth, for without it, you cannot please God in any thing you do ; nor can you without it be saved. When our Lord healed the bodily diseases of men, he required their *will* to co-operate with his *power*. To illustrate this, the man who had a withered arm did not say, *I cannot* stretch it forth. When the Lord said, “ *Stretch forth thine hand*,” had the man indulged reason instead of faith, he would have said, “ how can I stretch forth an arm that has for many years been motionless ?” But the man had faith, and obeyed Christ ; and in making the exertion, (*thus giving evidence of his faith*) he was cured. The prodigal actually was *returning* with a penitent heart, when his father met him.

If the diligent maketh rich in temporal things, this is much more the case in a higher sphere of action. Paul compares the Christian life to a race, in which the prize is kept in view, as an incitement

to the *utmost exertion*. “ Looking unto Jesus, the author and finisher of our faith,” we are to run our prescribed race, having laid aside every encumbering weight that might impede our course, or check our speed. Here is not only a voluntary surrender of all our worldly passions implied, but a straining of every nerve, in attaining the mark of our high calling. Again : The apostle compares the Christian life to a warfare ; and the Christian to a soldier fighting against sin and Satan, with the sword of the spirit ; satisfied with nothing short of a glorious victory over these enemies. Therefore, “ be sober, be vigilant, for your adversary, the Devil, goeth about like a roaring lion, seeking whom he may devour ; whom *resist steadfast in the faith.*”





The Picture of a Heart whose passions have been substituted by Philosophy.

"Behold all ye that kindle a fire that compass yourselv^es about with sparks, walk in the light ye have created and in the sparks ye have kindled this ye have at mine hand, ye shall lie down in sorrow." Isaiah 50. 11.

THE Heart of the philosopher exhibits the subjugation of the meaner passions by the power of reason and philosophy. The study and love of science, history, languages, and works of master minds, have contributed to cultivate his mind and refine his intellectual taste. Every thing base in principle and gross in manners shocks and disgusts him ; he is as far removed from the grade of the sensualist as the lion is from that of the mole. Both are unregenerated animal nature ; but the one has in his studies and pursuits recognised mind, and the other body alone.

But after all, with this contempt of every ignoble pursuit and sordid action, the splendid edifice of morals, taste, and imagination, which the philosopher has raised to immortalize his name, is built on a sandy foundation ; his own *unrenewed* will and affections being the only security of its existence. When all is calm sunshine, it wears its imposing aspect on high, as if it were for a length of time to be the admiration of every eye ; but the wintry storms of adversity—of bereavement—of disease, beat upon it ; and not being founded upon the rock of ages, it falls. Adversity finds the theorist unprepared for its bitter practical experience—bereavement of his idols, incurably lacerates his heart. He becomes disgusted

with life and society. His fine and susceptible mind, whose powers had been quickened by cultivation in that intellectual sphere which he unduly prized, has lost the objects on which his affections centred ; he sinks under the weight of his visitation ; he is the prey of melancholy, or subsides into a gloomy misanthropy. When the discipline of the Creator secures its design in turning such characters from the love of idols to the love of the SAVIOUR, to whom they are bound by every tie of duty, affection, and gratitude, they become burning and shining lights to the world ; such an one was Saul of Tarsus—such an one was Moses.

What is the proud name of philosopher but a sound? They are theorists ; but *practical* philosophy is most frequently illustrated by true Christians, and that in every rank of society. The poor cottager has here far outdone the philosopher ; his philosophy did not forsake, but fortify him at the hour of death. What is philosophy? Is it not to be resigned and contented under every vicissitude of fortune? Is it not to be possessed of that magnanimity of soul which is neither elated with prosperity nor depressed by adversity? Is it not to meet death undismayed, not with stoical insensibility of his terrors, but with the conviction

that the Redeemer has deprived him of his sting, and the grave of its triumph? Is it not with the dark valley full in view, and when about to leave what the heart holds dear on earth, to be able to say "*I know in whom I have believed, and that he is able to keep that which I have committed to him against the great day.*"

Our Lord informs us, *that which is highly esteemed among men* (in philosophy and every other mere profession) is abomination in the sight of God. However amiable and accomplished the philosopher may be, God accounts him an ungrateful, wretched, miserable, poor, blind, and naked rebel, having a heart at enmity with revealed truth. God has appointed that Jesus Christ shall be the way through whom all must come; but the philosopher, like the sceptical Syrian, says of his unsanctified attainments, are not Abna and Pharpar, rivers in Damascus, *better* than the waters of Israel? God cannot look without abhorrence on a heart in which the evil passions still exist, however asleep they may be, while he has offered to bestow a power which is capable of expelling them; and nothing but a renewed heart he can own or behold with complacency. Unless ye be born *again*, O miscalled philosopher, ye *cannot* enter into the kingdom of God: other foundation

can no man lay than that which is laid, Christ Jesus. The ordeal which God has appointed to try men's works in the latter day, will reveal whether they have raised on it those Christian virtues which are compared to gold and precious stones, or those vain theories which are the creatures of their own device, and which, like wood, hay and stubble, are in their very nature unprofitable but as fuel to the fire. To the philosopher as well as to the sordid slaves of their passions, the call is, "*Awake thou that sleepest ! arise from the dead. and Christ shall give thee light !*"

Let your light so shine
that men may behold
your good works and
glorify your Father
who is in Heaven



Lord! what will thou have me to do?
Speak Lord! for thy servant heareth!
I determine to own nothing but Christ
& him crucified, by whom the world
is crucified unto me and I am
crucified to the world.

Holiness to the Lord.

The Picture of a Heart which has been regenerated,
and is known the Temple of the Holy Spirit.

"Blessed are the pure in heart! for they shall see God!"
"Ye are the light of the world"

THE Heart which has become a temple for the Holy Spirit, holds communion with the Father and the Son, having peace and joy in believing !

The will and affections are changed into obedience and gratitude. The fruit of the holy spirit admits not of counterfeit. Love is the seal of its alliance to the Holy One ; and the bond which unites the new creature to his whole, sinless, and ransomed family above, and on earth.

“If ye love me,” saith the Redeemer, *“keep my commandments.”* Happy they whose hearts are thus renewed after the image of the second Adam ! *Newness of life* bears witness that they are indeed the children of God. They trust with implicit confidence in the guidance of their glorified Head. His will prompts every action ; dictates every enterprise ; regulates every wish. Was he crucified to the blandishments of the world, which lieth in the wicked one ? Was he cold to its applause ; regardless of its censure ; dead to its attractions ? So are his members. Was he made perfect by suffering ? So are they. Did he bear witness to Truth, regardless of personal consequence ? So do they. Was he reproached without a cause ? So are they. The servants are as their Lord.

Wouldst thou be acknowledged, dear youth, by thy Lord, when he comes surrounded with hosts

of holy angels, to be admired by all who believed his testimony ? Wouldst thou participate in the glory then to be revealed ? Wouldst thou wear a crown which shall never pass from thee ? Seest thou to be one of those who shall be the first fruits of the first resurrection of believers ? One of those whom thy Lord calls blessed and holy, in being made partakers with him of that rest which remaineth for the people of God ; of that heavenly kingdom, where his will shall be done on earth as it is in Heaven ? Art thou then that blessed youth, who walketh not in the way of sinners ; nor standeth in the counsel of the ungodly ; nor sitteth in the seat of the scorner ; but whose delight is in the law of the Lord, meditating thereon day and night ? Dost thou hunger and thirst after **RIGHTEOUSNESS** ? Dost thou pray for the guidance of thy Lord, and watch for the manifestations of his will, more than they that watch for morning ? Is thy soul as a weaned child to the allurements of the world, sin, and self ? Dost thou dig for truth as for hid treasure, seeking wisdom before all worldly honours, gains, and rewards ? Dost thou prize those who are upright and virtuous, wherever, and under whatever circumstances they are found ? Hast thou an eye to discover, and a heart to love the image of thy Lord, whether those who bear it in-

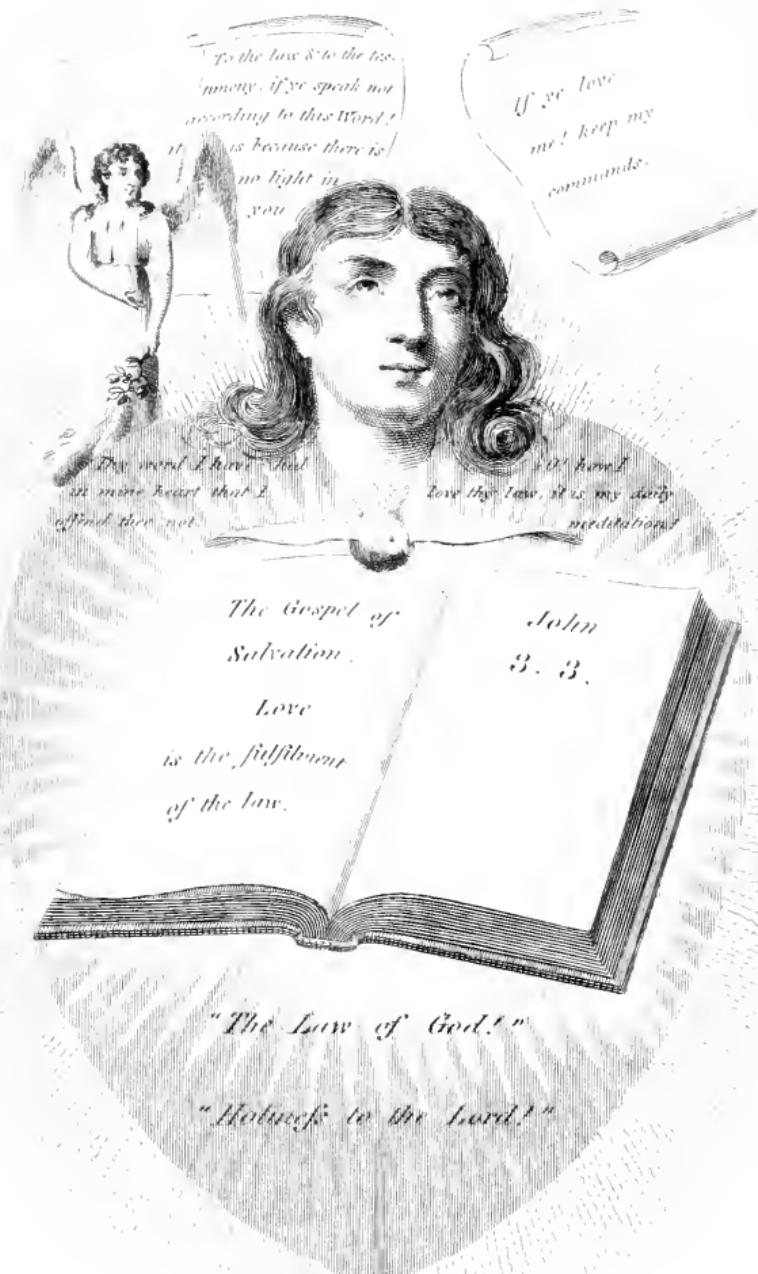
habit a hut, or adorn a palace ? Couldst thou have discovered a constellation of heavenly attributes in Him, who was born in the stable, and cradled in the manger of Bethlehem ? Couldst thou have discerned the divine root and offspring of David, in the lowliest plant of the Judean valley : in other words, art thou *free from the blinding sins of prejudice and worldly wisdom* ? As a little child, willing to be *instructed*, dost thou sit at thy Saviour's feet, to hear *his* words ? Then art thou, beloved youth, not far from the kingdom of thy Lord. Such characters, and such alone, shall enter therein. The good Shepherd will bear thee, as it were, in his bosom, above the rough path of tribulation, which leadeth to rest and peace.— Those good angels, who are sent forth to minister to the heirs of salvation, watch over thee with unremitting care. Their benevolent natures rejoice, that a ransomed child of the human family should, by the mediation of Him they adore, approach nearer the throne of the Holy One than they.— There was joy throughout their hosts, on the day thou turnedst thy heart to seek their Creator.— When thy Lord's voice was heard amid the stillness of a cloud of witnesses, saying, “ *My son, give me thine heart,*” how did they rejoice, when thine heart replied, Lord, it is thine by creation,

thine by redemption ; purify its affections, and accept of them all as thy living sacrifice, and my reasonable service ! But, I tremble at the thought ! Can it be possible, that these animating truths are addressed to a youth who is dead in trespasses and sins ? who is as void of the noble ambition of God's dear children, as the brutes who live by instinct, and perish without hope ? If thou canst *not* answer in the affirmative to the preceding questions, thou art such an one. Perhaps thou makest thy boast, that thou art negatively good : that is to say, thou dost not commit glaring immorality. Admitting this to be the case, thou hast little cause of self-complacency : thou art convicted of that black, that monstrous crime, *ingratitude* ; and that toward thy first benefactor ; to love and serve whom, thou art bound by every tie human and divine.— Art thou willing and content to wear out thy term of probation, deceiving and being deceived ; living in open rebellion against the authority and law of God, which constrains thee by every noble motive to serve him here, and reign with him hereafter ? Is it thy voluntary lot to grovel amid the *perishable* enjoyments of *animal* nature, and at last experience that dust is thy portion ? Hast thou a human soul, and one spark of that spirit which was breathed into thy being with its life, and canst

thou slavishly endure the ignominious yoke of Satan's bondage, without one aspiring thought after *freedom from sin*—without one magnanimous struggle to assert thy *immortal* character and claims ? Pluck out a right-eye passion—cut off a right-hand prejudice without hesitation, if thou wouldst yet be saved : let the vile idols on whom thou hast mispent thy service and worship, no longer provoke the holy one of Israel to anger. He cannot share thy heart with such abominations. Beware of procrastination : another, and another year hath the Father, at the intercession of his beloved Son, had patience with thee : another day, and he may say in his wrath, cut down the unprofitable cumberer of the ground. *Arise now*, O prodigal, and with a contrite heart return to thy heavenly Father from whom thou hast so long, so deeply revolted. If thou comest to him in the name of Christ, he will in no wise reject thee, for as his Majesty, so is his mercy to the penitent. O deceived youth, instantly determine—and having determined, linger not by the way—neither waste one moment in looking behind thee : danger is in delay—ruin in hesitation—and despair in turning back ; none such being fit for the kingdom of God.

Should mountain-like difficulties arise in terrific

range to oppose thy return—should floods of tribulation threaten thee, fear not to go forward : these are unreal phantoms which the adversary has raised to frighten and seduce thee back to his bondage. Mountains oppose no barrier to *true* Faith ! Many waters cannot quench *pure* Love !



Picture of a Hint in which the laws of God are engraven: Sin and Satan find no entrance into this temple of love & peace! outward storms cannot shake its foundation for its grounds are built upon the rock of ages.

THE Heart on which the laws of God are written, is in a more advanced stage of the new life than the former; not that it is more enlightened, or more holy, or more devoted—but faith and the other fruits of the spirit are called into vigorous exercise in contending earnestly for the faith once delivered to the saints, and in bearing testimony to TRUTH in opposition to popular prejudice.

The Apostles of our Lord exhibited the higher grade of this matured stage of the new life.

With what patience did they endure opposition and wrong—with what magnanimity did they follow their Lord without the camp, bearing *his* reproach! With what zeal did they prosecute the glorious object they had in view, even the work which he gave them to do, in his name, and for his glory! How disinterested were their works of faith! their labours of love!

We are, says Paul, troubled on every side, yet not disheartened; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed. For our light affliction, which is but for a moment, worketh for us a far more exceeding, an eternal weight of glory, while we look not at the things which are seen, but at the things which are unseen. Hear how the man who hath the law of God written on his heart speaks:

“ After that we had suffered before, and were shamefully entreated as you know, we were bold in our God to speak unto you the Gospel of our God with much contention, (or opposition.) For our exhortation was not of deceit, or of uncleanness, or of guile; but as we were permitted of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts.

“ Neither at any time used we flattering words, as ye know; nor a cloak of covetousness: God is witness. Nor of man sought we glory, neither of you nor of others, when we might have taken authority as the apostles of Christ; but we were tender among you even as a nurse cherisheth her children. So, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear to us. For ye remember, brethren, what labour and travail, for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the gospel of God. Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe. And ye know how we exhorted every one of you as a father doth his children, that ye would walk wor-

thy of God, who hath called you unto his kingdom and glory."

Blessed, says our Lord, are they who are persecuted for *righteousness' sake*, for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and say all manner of evil against you *falsely FOR MY SAKE*. Rejoice and be exceeding glad ; on their part he is evil spoken of, but on your part he is glorified.

Some of the attributes of this stage of the new life, may grace a mud-walled cottage. The humble cottager may be careful to observe the commandments of his heavenly Father, to whom he prays for his daily bread ; may train up his children to fear and love their Creator and Redeemer in the days of their youth ; his heart may be pure, and his hands clean of dishonest gain ; he may abhor a perverting bribe ; and may so adorn the doctrine of God his Saviour, that all who know him must acknowledge that blessed is the man who feareth the Lord and obeyeth his commandments.

The mother may so shine in her assigned sphere of duty, as to glorify her heavenly Father, having his laws written on her heart ; she may give an early direction to the will and affections, and establish the principles of her children ; she

may win their ductile minds to the love of noble and disinterested feeling and pursuits ; she may represent vice in all its moral deformity, so as to be an object of their detestation ; she may sow the precious seed of the word in their hearts, as yet uncorrupted by the contagion of example ; she may weed the moral soil, and plant therein the love of truth, integrity and virtue ; she may watch over the growth of these buds of promise. The unmarried may evince the same characters of the new life, by ministrations of compassion, sympathy, and benevolence, to the desolate widow, the helpless orphan, the sick, the aged, and the friendless stranger.

Widows and women not having the care of families of their own, may do offices of love to the homeless and friendless—may, as of old, be fellow labourers in the Gospel, and wash the feet of the saints. Even the youth may show the law of God written on their heart ; they may adorn the doctrine of their Lord by diligently seeking to know and do the will of God, and by abstaining from all appearance of evil. The young Samuel was, from his early childhood, devoted by his pious *mother* to the service of the Most High, and to that little one the Lord revealed himself ; for the child Samuel ministered before

him in the temple ; and was commissioned to inform old Eli of the punishment that awaited his sons, for they were exceedingly wicked in the sight of God ; and the foundation of that wickedness was in consequence of the *false indulgence* of their father, who restrained them not, nor corrected them.

Our Lord was well pleased with the hosannahs of the children on a certain occasion, when he said to his disciples, “have ye never read, that out of the mouth of little children God hath perfected praise ?” There is something in the character and disposition of little children which the Lord loves. He referred to their simplicity, their implicit confidence, their obedience, their artless openness, their want of trust in themselves, their purity of mind, their ignorance of hypocrisy and deceit, their fear of offending, and their perfect sincerity, when he said, Suffer the little Children to come to me, and forbid them not, for of *such* is the kingdom of heaven.



The picture of a Heart
which resists the temptations of the devil the world &
the flesh by those means which God has appointed.

"Watch and pray, that ye be not led into temptation"
"He that is faithful unto death shall receive the crown of life!"

This Heart represents one who can say, “I have finished my course ; I have kept the faith ! Henceforth there is laid up for me a crown of glory.”

In addition to the preceding stages of the new life, this veteran in faith and love, has stood steadfast when assaulted by the combined powers of darkness. His faith is unshaken, for it is built on the **Rock of Ages** ! That heart is fortified by a triple guard, on the right hand and on the left; it *cannot* be taken by surprise, because its affections are centred in the Redeemer. There is no moment in which they are not exploring their treasure, or diffusing **HIS** blessings. His power to resist temptation is omnipotent ; for Christ, the wisdom and power of God, has become the wisdom and power by whom he is made more than conqueror. There is now no condemnation for such a character. Neither death nor life, nor any created thing, can separate him from Christ, the life-breath of his renewed existence. Divine light clothes him as with a glory. The earth is under his feet : he looks down upon the world as a conquered foe : he treads on serpents and scorpions, and all the powers of the enemy, and nothing can by any means hurt him. He is called, and chosen, and faithful, and shall be of the first fruits of the first resurrection. *There* the remembrance of his

suffering and sorrow hath passed away ; the days of his mourning and conflict are ended : what he sowed in tears he shall reap in joy. The Lord whom he loved even unto death, now wipes all tears from his eyes ; yea, he maketh that faithful servant sit down to meat, while he girds himself to serve him. Blessed ! how blessed ! are the dead who die *in the Lord*, who is their resurrection, their life ! Yea, saith the spirit, that they may *rest* from their *labours* and their *works* follow them.

Dear child, dear youth ! Thy Saviour invites thee to become, by *regeneration*, such a noble specimen of the Christian character. The same spirit which has here been admitted, cherished, and by whom the work of grace was completed, strives for admission to thy heart ; and wilt thou *grieve* and *resist* the heavenly Comforter ? Wilt thou still be a wretched imitator of the children of this world, who devour the husks of animal nature, and grub like moles in the earth for that which is to the worldling the root of all evil, and which never fails to pierce them with many sorrows ? Or wilt thou not rather aspire after the enjoyment of mind to which thy high destiny invites thee ? Compare the ignoble pursuits, the sordid character of the children of the world, the slaves of Satan, with the godlike fame of him who has subdued Satan, and

conquered self, and who gives glory, and honour, and praise, to Him in whose *name* and *strength* he won the victory.

Dost thou *expect*, dear youth, to sit down with Abraham, Isaac, and Jacob, in the kingdom of heaven? Dost thou *pray* for this blessed lot at the end of the days? This is not enough. Art thou willing to fulfil the *conditions* of thy reception there? Canst thou make those *sacrifices* which are indispensable to thy admission? Hear how the Divine Teacher illustrates this, to one who on a certain occasion said, *without* reflection, “*Blessed are they who shall eat bread in the kingdom of God.*” “A certain nobleman made a great supper, and invited *many*. At supper time he sent his servant to say, *Come*, for all things are now ready;” but instead of accepting this invitation with gratitude, they all with one consent began to make pitiful excuses. Each had to attend some sinister object, in which *self* was concerned. A piece of land prevented one from accepting the invitation; another allowed a still more frivolous pretext to be his apology; another found an equally absurd reason for a refusal. When the servant told these things to his Lord, the Master of the House was angry or indignant that they should slight his society and feast, and that too for paltry

concerns of their own. The servant was sent to bring from the outskirts of the city, the poor, the lame, the blind. These gladly accepted the invitation ; but the servant told his Lord that there was room for more guests. The master of the feast then commanded him, saying, “go out to the highways and hedges, and *compel them to come in* that my house may be filled, for I say unto you, that *none of those men that were bidden shall taste of my supper.*” The explanation of this parable is contained in the verses which immediately follow it. *Whosoever he be of you, that forsaketh not all that he hath, cannot be my disciple.*

In like manner the *presence* of our Lord enables him to declare that comparatively *few* of the highly privileged will, on these terms, eat bread in the kingdom of Heaven, and if they refuse on account of self-interested motives, in any *relation or shape*, those who *they* may consider unworthy, shall supply their place ; yea, the heathen from the ends of the earth, shall even without adequate preparation, be compelled to come in rather than that the feast should be without guests ; rather than those hypocritical professors, who expected to arrive there by means of a *speculative* dead faith, unassociated with love and

obedience, should partake of it. *This is the doctrine of thy Saviour*, which an Angel cannot gainsay, nor reverse ; but the time comes, saith the apostle, when they will not give heed to *sound* doctrine, having itching ears ; that is to say, having no relish for that which demands sacrifice and obedience, but wholly giving themselves up to a curious intruding into those things which are kept secret, and shall remain so ; as the nature and mode of the divine existence—the deductions of reason from the sovereignty of God, his decrees, and such like ; these theorists *mistake* the shadow for the substance ; they spend their lives in visionary speculations, without reflecting that while they thus trifle, they fail to give those *practical demonstrations* of their attachment which shall secure them an entrance into the kingdom of God. Your judge will not investigate the *orthodoxy* of your *creed*, but the *evidence* of your faith. He will not ask under what name or leader you rank yourself : not arbitrary power will divide between the sheep and the goats ; their own *actions* will be made the *separating cause*. They who have done evil shall without one exception be found on his left hand, and those who have done good shall without fail be found at his right hand. To them on his right hand he shall say, “Come ye blessed of my Father,

inherit the kingdom prepared for you from the foundation of the world !” He then enumerates the *proofs* which they gave of their faith and love to him. To those who are at his left hand he says, “ Depart from me accursed, into everlasting fire, *prepared for the Devil and his Angels.* When I was an hungred, ye gave me no meat ; when I was athirst, ye gave me no drink ; when I was a stranger, ye took me not in ; when I was naked, ye clothed me not ; when I was sick and in prison, ye visited me not ; for inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to me.”

Seeing then, that this is the Truth ; and that ye have been duly warned of the consequence of slighting it, take heed that ye make your calling and election sure. In the language of the inspired Apostle, I entreat you, dear youth. * “ Giving all diligence, to add to your faith *virtue*, to virtue *knowledge*, to knowledge *temperance*, to temperance *patience*, to patience *godliness*, to godliness *brotherly-kindness*, to brotherly-kindness *charity* ; for if these things be *in* you, and abound, they make you that ye shall neither be unsound nor unfruitful in the knowledge of our Lord Jesus

* 2 Peter, i. 5.

Christ. But he that lacketh these things is *blind*, and cannot see afar off, (or *the end*,) and hath forgotten that he is purged from his *old* sins. Wherefore rather, brethren, give *diligence* to make your calling and election *sure*; for if ye *do these* things ye shall never fail; for thus an *entrance* shall be ministered to you abundantly into the everlasting kingdom of our Lord Jesus Christ. Wherefore I will not be negligent to put you *ever* in mind of *these things*.” The latter part of the verse I put to you in the form of a question: *Do you know these things? are you established in this truth?*

SECOND PART.

HAVING by the light of revelation endeavoured to show the necessity of securing personal religion; I proceed to illustrate the progressive, generous, and diffusive nature of Christianity, which teaches us, that even the hope of personal salvation, and the peace and joy which arise from that hope, are not to *engross* our attention, *limit* our exertions, *bound* our views, or *absorb* our feelings, these being no longer selfish, but social. We are now to participate in all the vicissitudes of that visibly separated, yet invisibly united body of which our Lord is the **HEAD**. Do you ask what causes produce visible separation, and what invisible ties unite the members to their head, and to each other? *Human* names, opinions, and inventions, separate what is visible—love, obedience, and purity, are the invisible ties which unite the whole family in heaven and on earth. These being the only ties acknowledged by God, they only can survive that jealous flame which shall in

the last days make inquisition of every visible association : the wood, hay, and stubble, shall be consumed, and that which cannot suffer loss shall remain.

There is a time, dear youth, to be instructed in the rudiments of revealed truth ; and there is a time when we are expected to bring forth out of the treasures which we have laid up, things new and old, for the use of the less privileged members of our Lord's household. Paul sharply reproves certain characters, whom he characterizes as *silly*, ever learning, and never able to come to the knowledge of the truth ; the *whole counsel* of God being revealed for our instruction : of such persons our Lord said, “I have many things to say, but *ye cannot bear them now.*” To such persons Paul alludes, when he would trace the nature of the divine priesthood of Christ, which the mysterious king and priest of Salem prefigured many ages before. “Of whom,” says he, “I have many things to say, and hard to be understood, *seeing ye are dull of hearing* ; for when *for the time* ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are *such as have need of milk, and not of strong meat* ; for every one who useth milk is unskilful in the

word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age—those who *by reason of use* have their senses exercised to discern good and evil.”

What must we think of that student, who, instead of advancing to the varied, luminous, and decisive demonstrations contained in a self-illuminating science, should never attain to more than the knowledge of those scattered elements, without connexion or result, which are found in its alphabet or rudiments? The Apostle John characterizes three stages of attainment: little children—young men—and fathers.

In the former part of this little book I have fed you with the milk which belongs to babes in divine knowledge; but remember, the same *progress* which takes place in the natural, is expected in the renewed life: “Leaving, therefore, the principles of the doctrines of Christ, let us go on to perfection;” let us not be of those whom the apostle reproves as *silly*—ever learning, and never taught: since the Word of God is revealed for the instruction of the lowest and least of the flock.

The glorious expectation of the latter-day renovation and restitution of all things, to which prophets, apostles, and our Lord, have especially

directed the attention of believers, as an incitement to fidelity, watchfulness and patience, claim a full share of our regard.

With reference to this blessed hope of his second coming, our Lord's command is, "Let your loins be girded about, and your lamps burning, and ye yourselves like unto men that wait for their Lord : Blessed are those servants whom the Lord when he *cometh* shall find *watching*."

At midnight, the season of darkness and security, when professors are slumbering, and the children of this world are fast asleep as to *this* expectation, the cry shall be heard, "Behold the Bridegroom ! go forth to meet him !" This anticipation of latter-day glory was once the delightful experience of his servants, from the days of Enoeh to John, whose vision in the isle of Patmos was a revelation of Messiah's Kingdom on Earth. The warnings, exhortations, promises, and consolation of the prophets and apostles, were all with reference to this reward of Messiah's sufferings, this crown of his glory, this consummation of his triumph. Our Lord, who knew the end from the beginning, foretold that there would be great blindness on this animating subject, in the latter times, when transgressors are come to the full. Thus has he made watchfulness the subject of many warn-

ings. Hence he declared, that as it was in the days of Noah and Lot, it shall be in the day when the Son of man is revealed ; for as a *snare* shall the manner of his coming be to the whole earth. The foolish who are ignorant of it, shall be surprised in the depth of carnal security ; and even the wise who believe in his coming as the Bridegroom of his Church, and who are thus far enabled to receive him, shall yet not meet him in the attitude of *watchful attention*. Whatever the unwise do, let us who are of the day, not sleep as do others, but *let us watch* and be sober, lest that day should overtake us by stealth.

The prophets, apostles, and our Lord, teach us *what constitutes the blessedness of his Kingdom on Earth*, which in its nature and character is *Heavenly*. One feature of its blessedness is the absence of all sin and temptation ; another is, the universal love, peace, holiness, and unity, which shall prevail on earth, where the will of God shall be done as in heaven. “The kingdoms of this world shall become the kingdoms of our Lord and of his Christ. The whole earth shall be full of his glory. Then shall none teach his neighbour to know the Lord, for all shall know him from the least to the greatest.” John saw a ransomed and glorified host *above*, and they sung a new song of

praise to the Lamb who had redeemed them out of every nation and people, saying, “Thou hast made us kings and priests unto God, and *we shall reign on the earth.*” Of these same faithful servants, our Lord had said while he was yet with them, “Ye are they who have followed me in the regeneration, and I have appointed unto you a kingdom, even as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom.” Again, “Ye shall sit on twelve thrones, judging the twelve tribes of Israel.”

Perhaps you imagine that God will enlighten this Blessed and Holy time with some new revelation, in order to produce this general knowledge, this perfect and uniform standard of belief and practice. No ! “The word of the Lord endureth for ever, and this is the word which by the Gospel is ministered to you.”

The sun constantly shines with the same degree of splendour. The reason why one time is darker than another to us, is the *intercepting* medium of clouds and *earthly* vapours. Thus also has the Sun of Righteousness been darkened in his going forth. But the secret of this universal change will be easy of solution, if we consider that all, from the least to the greatest, shall seek “*to the law and to the testimony.*” Then the language of all shall

be, "*By thee only will we make mention of thy name. The Lord shall teach us his ways, and we will walk in his paths.*" Jesus rejoiced in spirit when he said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them to babes!" Why was the truth hid from the wise and prudent? Because human expositions led them to form other calculations than those of divine appointment. Why was it revealed to children? Because they had no preconceived opinion. They believed simply on the evidence of their own senses. Unity of spirit shall then supersede diversity of opinion. Love, the principle of unity, shall characterize all. The Church of Christ shall then be without spot or wrinkle, or any such thing; fair as the moon, clear as the sun, terribly surrounded with banners.

But before these things, or rather when the sign of them begins to appear, Satan, the adversary, shall come down to earth with great power, knowing that his time there is short. He would crush, *in its infancy*, the hope of all the faithful, which have been since the world began. But God prevents his evil design, by placing his purpose above and beyond his reach. In studying with attention the testimony of our Lord and his apostles, you

will learn that a false and deceitful spirit called Antichrist, shall practise and prosper ; even “that Wicked whom the Lord shall consume with the spirit of his mouth, and destroy with the light of his coming.” This evil spirit is characterized as a usurper, demanding a homage which is due to God alone. He is also a deceiving and lying spirit ; for were it not that mankind are deceived by his false reasoning, they would not be overtaken unawares by the coming of the Lord ; nor would that happy day of blissful expectation come upon them as a snare. This false spirit has taught many to follow his pernicious ways, by reason of which the way of Truth is evil spoken of. The inspired apostles testify, that Christ shall *again come* in *like manner* as he was seen ascending into heaven.—Antichrist teaches, that Christ shall not come in like manner as he went, but shall reign in spirit as he has done eighteen centuries on earth. Zion and Jerusalem, whose renovation to more than pristine glory formed the theme of their prophetic thanksgiving, Antichrist teaches are no longer realities, but figures of speech, to be applied to any thing but the **LAND OF PROMISE**. When our Lord and his apostles make mention of coming *down* to dwell among men, Antichrist teaches that Earth means Heaven : that wherever Jews and

House of Israel are addressed, connected with promised blessing, any order of professing Gentiles may engross these names ; those who own them having been superseded by them for ever. Antichrist moreover teaches, that an eternity of punishment, as the *well-earned wages of privileged* unbelievers, is quite a mistake ; the words eternal, everlasting, for ever, being intended to convey the notion of a limited term : while the declaration that “their worm shall not die, neither shall their fire be quenched,” describes in vivid imagery a hopeful stage of reforming discipline. The language of the Deceiver again is, “Ye shall not surely die.”—The Lord may *change*, or cease to be holy, just, and true ; or your consciousness of *merited* punishment, may cease to accuse and torment you : perhaps your *immortal* spirit may die. Although Satan with all his artifice never could, never shall, pass that great gulph which separates the holy from the unregenerate, under *his* precept and example he has sufficient address to make the *deceived* imagine *they* need not despair. This is the doctrine of Antichrist the deceiver ; and many shall it lull as an opiate to sleep, until they awake from their delusion in the fire which *never* shall be quenched.

I would not have been thus explicit in detailing

the characteristics of Antichrist, had not the apostles said to those who are awake and watching, “*See that ye put the brethren in continual remembrance of these things*; namely, the second coming of Christ, and the efforts which the adversary of his kingdom shall finally make to oppose its *first feeble struggles* into existence. That the adversary has discountenanced, and well nigh discarded this doctrine which Christ and his apostles so sedulously taught, is no marvel; for Satan, who knows that his time is short when these things begin to be signified, also knows that the kingdom of Christ shall be raised on the ruins of Antichrist.

To be wise *above* what is written; intruding into the secret counsels of the infinite one, is *prohibited*. To be wise up to *what is written*, “taking heed to the sure word of prophecy, which shineth as a light in a dark place,” is *commended*. “*Secret* things belong to God: things *revealed*, belong to us and our children.” How shall we avoid having the *name* and *mark*, and *authority* of the Deceiver, unless we *know* the prohibited characteristics of his doctrine, by contrasting the nature of it with the doctrine of Christ and his apostles.—We are solemnly required, nay commanded, to guard against them, unless we would drink of the

wrath of God poured into the cup of his indignation for ever ; and that, too, in the presence of the holy angels, and in the presence of the insulted Lamb. I subjoin, with cordial assent to them, the remarks of a latter-day luminary of the Church of England, written with reference to the state of feeling preceding the restoration of the covenant people of God ; an event synonymous with the Kingdom of Messiah.

“ It is necessary to show that the plain words of inspiration cannot have a literal signification ; it is necessary to show that *body* means spirit, that *earth* means heaven ;—that *Jerusalem* and *Mount Zion* mean the throne of God above, or the respective churches below ;—that *Jews* and *Israelites* mean Gentiles and Christians, in every text connected with latter-day glory.—In short, it is necessary to show that the language of Scripture *needs* an index formed by human authority, before it can be rightly understood.”

“ We would ask our spiritualizing interpreters what they would have to offer with respect to this prophecy, (alluding to Ezek. 36.) How poor, and jejune, and flat, are those schemes of interpretation which instead of coming up to the standard of the sanctuary, lead their abettors into the pernicious error of bringing down the stand-

ard of the sanctuary to the scanty measures of human theory. Persons who support such schemes, never come to the scriptures, to learn, with simple and teachable understanding, the mind of the spirit, but like those whose vision is imperfect, and who need the help of spectacles to read the letter of the word, these persons bring their systems in their pockets to aid them in discovering the purpose of Him, who, as if to mock the aberrations of human wisdom, hath said, *Who directed the Spirit of the Lord?* or being his counsellor, who hath instructed him? &c. Without doubt spiritualizers will boldly affirm that the prediction which Ezekiel addresses to the mountains of Israel, contains nothing about their return to their own land, as the Papists maintain that after the consecration of the wafer, nothing of the real substance remains, but is really and substantially transubstantiated into the body of Christ, although they cannot deny that the outward appearance continues to be that of a wafer. So these persons, taking a bold flight in allegory, will tell us that the mountains, hills, rivers, valleys, desolate wastes, and cities, of Israel, in this prophecy, are by no means to be understood in a literal sense, but are to be understood of the Christian Church among the Gentiles; and that the return of the

Children of Israel to those places means their conversion to Christ. Now by what argument are we to assail those who thus twist and pervert the Word of God? Assuredly, to reason with them would be a loss of time and pains, because our arguments cannot be plainer than those promises to Israel, which we charge them with turning aside from the plain meaning of scripture, which unequivocally declares to us, that the unchangeable purpose of God, with regard to his people Israel, is not only to graft them again into their own olive tree, but also to *plant them in their own land, with his whole heart and with his whole soul, whence they shall no more be plucked up for ever.* We shall therefore close this paper with remarking, that they, who, under the notion of spiritualizing the Word of God, set up their own crude and jejune systems, in opposition to that Word, were in reality under the spirit of *unbelief*; and instead of reasoning with them, we may address to them the words spoken on another occasion:—‘O slow of heart to believe all that the prophets have spoken.’ ‘Hath God said, and shall he not do?’”

“To my mind, the apostacy of the *Intellect* amongst the Protestant nations, hath been, for a century, as remarkable and afflictive as the apos-

tacy of *Sense* is amongst the Catholic nations. The intellect hath become all-sufficient, and such an intellect ! We must preach from the intellect to the intellect, instead of preaching from the Word of God to the faith of his children. No one will believe more than he can understand, and that is generally as much as he can see the good of. As an instance whereof, this doctrine of Christ's second coming, which was wont to shine so bright in the eyes of believers, that they were always plunging forward to reach it before the time, hath become, through the decay of faith, almost forgotten, till within these few years, some of God's faithful ones have made a strong effort to revive it again. And in general, the prophecies, which are the test of faith, as being unseen, are given up by this clear headed, sound minded generation of believers, who have tuned the whole organ of scripture to their own flat key. The long probation of the Gentiles will come to an end in the great battle of Armageddon. Oh, how it afflicts me while I write, not so much that punishment will come upon us, as that the punishment should have been merited by us. Who is he that saith Satan is not still the prince of this world, and his angels the ministers thereof? But this is not to go on for ever. The spirit of God is not to be blasphemed for ever, and the blood of

the covenant for ever trampled under foot, nor the Holy City for ever trodden down of the Gentiles. The Gentiles have had almost as long a probation as the Jews, and tenfold more advantageous. The Jews thought theirs was to be perpetual ; and the Gentiles are now, in the last hour of theirs, dreaming the same. Principle of every kind was never so much disregarded, nor expediency so much idolized. Will the Lord be worsted ? Will he flee before his enemies ? Shall his word fail in its promises ? Shall there be no peace, no blessedness, no glory, in the latter days, upon this Earth ; no keeping of a Sabbath, no reign of the Saints, no second coming of Messiah to rule the world with righteousness, and the folk with equity ? Shall these things utterly fail ? Heaven and earth shall pass away, before one jot or tittle of these things shall fail. And this which remaineth to be accomplished before any glory can be manifested upon the earth, will be accomplished in the battle of Armageddon. All the mighty effects preparatory to the reign of peace, shall be accomplished in that great day of controversy and judgment which the Lord shall hold with the Gentiles in the valley of Jehoshaphat, when that sacrifice of nations shall be offered up on the mountains of Israel. The issues and effects of this great achievement of divine justice, it hath been the

custom, during the last century and half, wherein all things have drooped and faded, (until within these few years that we have been holpen with a little help,)—to refer till the end of the world, and the *last* general Judgment, thereby removing them wholly from the region of space and time, into the region of the invisible world. That this *blindness* should come upon the churches, I perceive is foretold by our Lord, in the parable of the ten virgins and of the householder, and every other parable which refers to the event of his second coming. And I further perceive that this very condition of security and carelessness will be the exclusion of many, who if they would believe, and hold themselves in readiness, might be saved. Before concluding this, I beg, (for what hath been set forth therein,) to apologize, to the soft effeminate spirit of this generation of professors, whose untempered edge I must oft have injured—and to the political and expedient spirit of this generation of saints, whose zeal for expediency and temporizing I must oft have galled—to all such spirits, sorely tried by the above discourse, I have my apology to make, by referring them back to the history and commemoration of God's former dealings with the impenitent generations of men since the world began—if they will not be enlightened by the past history of truth, natu-

ral and revealed, nor give ear to the perpetual voice of prophesy since the world began ; what do these dreamers of poetical and sentimental fancies say to the awful and overwhelming debt of justice, which the Gentiles have been contracting ? Or shall Messiah not be a king and deliverer to his people ? And shall his dealings with his saints no longer be justified in their sight and in the sight of all the nations round about ? And, what ! Shall he allow his people to be captive for ever, and for ever hang their harps upon the willows, and mourn for Zion which is desolate ? Shall the remnant which still remaineth a distinct people, scattered among all nations and oppressed with scorn and cruelty, remain a despised and rejected people ? And shall the names with which they have been railed against not be written against themselves, and the evil measures which they served out, be returned upon their own heads, and their prosperity perish, and all their glory and strength be scattered like chaff before the wind ? Then hath the Lord forgotten to be gracious, and his covenant is no longer sure ; and there is no more a Judge over all the earth to do righteously. If the life of the soul were not dear in my sight, I would not be moved with horror against those who consume souls by thousands and tens of thousands. If the liberty of the soul

were not glorious, I would not thus be grieved by the captivity of so many millions, or rejoice that the day of their redemption draweth nigh. The Lord judge between me and these soft-hearted optimists, if I love not the souls of men better than they. The apologies for that which I have set forth concerning the last catastrophe of divine wrath, I make as to a generation whose travail in the prophecies is small, and whose faith therein is faint. But the true apology is to teach them what this battle of Armageddon is, if indeed they will be taught, which I count to be no less than the last crisis of the strife between good and evil, whereof the event is to determine whether Messiah or Satan shall have it and hold it for ever. When in their *true* sense and full significancy, *all* the promises made to the saints shall flourish like the cedar of Lebanon, and all the prophecies, fully ripened, shall shed fruit every where, and Jerusalem and Zion shall no longer be figures of speech, and Messiah's kingdom and reign shall be no longer a figure, the resurrection shall be no longer a figure, but a reality ; and there can be no more scepticism when the faithful people are standing in their lots—Abraham, Isaac, Jacob, and all the patriarchs—Job, David, and Daniel, and all the prophets. And let no man calling himself a Christian, go to sicken the life of these conclusions

from the faithful Word of God, by his puling sentiment concerning this miserable earth, and his desire to escape from it as fast as may be. Who art thou? O man! that speaketh so of this earth, to reclaim which the Lord of Glory came down, and was a despised and rejected servant? And what are thy sentiments, thou fallen reptile, to set them up against the true and faithful book of God; which forsooth thou wilt foreclose because thou hast a sentiment? Perish thy sentiment, which thus veileth one word of the everlasting truth, of which, before one iota shall pass, heaven and earth, and thou too, with all thy sentiments, shall likewise pass. But if thou wilt bring thy meagre mind and more meagre faith to take a moment's thought upon the subject, wilt thou please to answer this question—If this earth was deemed worthy to be the place of the contest between Christ and Satan, why should it not be worthy to be the place of the triumph? If saints are regenerated on earth, and on earth maintained in their warfare, why on earth should they not have rest and victory? But besides this childish sentiment of the mind, there is another of the heart, widely prevalent in the Church, (if I might call that heterogeneous mixture of worldly wisdom and divine wisdom, of human fancies and faithful truths, of form and expediency, by the holy

name of Church,) that these judgments of the Lord upon the nations are not to be spoken in charitable ears. Ye tender hearted objectors to God's most righteous judgments, what say ye to the holocaust of a generation at the deluge ? what to the smiting of Egypt's first born ? what to the root and branch destruction of the Canaanitish nations ? and to Saul's cutting off, because he spared any creature of Amalek who breathed the breath of life ? And what say ye to the five cities full of men who were consumed by fire from heaven ? Niniveh had but sixty days for repentance. These nations have had almost two thousand years. Was not Jesus of Nazareth as tender as you when he wept over Jerusalem, yet brought on it the destruction which maketh the ear still tingle ? Weep, yea weep, and because you pity cry aloud like Jonah. It is a weighty commission, but flee not from it ye who bear the name of prophets, lest the Lord overtake you in the way, and bring on you swift destruction. Ye lovers of your natural tastes and feelings more than of the revelation of God ! Ye disbelievers of his holiness and truth ! Ye intolerant indulgers of heresy, and the arch heretic ! Ye disguised lovers of the Mother of harlots ! Fear, greatly fear, I say, lest ye be overwhelmed with her. But take not on you the name of God's messengers, if ye dare not

deliver his fearful messages. Let others stand forth to be the videttes of the camp, the watchmen of the holy city, if ye speak favourable words, and hold out signals of peace to the enemy. The promises shall be taken from you, and ye shall not enter into his rest, by means of unbelief. Fear, fear, lest a promise being left you of entering in, any of you should fall short. * * * There can be no doubt that the second coming of Christ is attended with the resurrection of them that sleep in him, who are thereafter to inherit the earth, and reign with him on the earth. Christ the first fruits, afterwards *they that are Christ's at his coming.* It is a poor view of Christ's reign upon earth, though we believe it is the common one, that it shall be over those saints who are thus found in being, and over the generations which shall follow, till the thousand years have run their course—that it will be but a general amelioration of the world—the optimism of the philosophers, not the glorious kingdom of Messiah and his saints. It is poor consolation to his saints who have suffered and died, looking forward to this second coming, to be defeated of all share in it when it doth come; and it is against the word of every prophecy and every promise. Blessed and holy is he that hath part in the first resurrection: on such the second death

hath no power : but they shall be priests of God and of Christ, and shall reign a thousand years.”

“When reasoning on righteousness and judgment to come, is forced on the ear of the present age, many may like Felix tremble ; but the convenient season for laying *these things to heart*, seldom arrives. The consideration that all things remain as they were, has acted as an opiate to lull the attention even of professors themselves, to the signs of the times. Where is the promise of his *coming*? would not be confined to scoffers, did not decency prescribe silence.

“It is time for professors to live in ceiled houses ; but according to *their calculation*, the time is not come for the LORD’s House to be built. They are as secure and worldly-minded, as if no Bridegroom were expected.

“The religion of too many consists in being as good *as their neighbours*, and in doing no visible harm ; and they expect to escape as it were with their neighbours, and suffer no harm, *in the day of retribution, which shall burn as a furnace* ; *when all the proud, yea all that do wickedly, shall be consumed as stubble*. Remember, dear youth, *your blood shall be required at your own hand*, if *you* are overtaken unawares. Be not deceived ; for it is when *mankind say peace and safety*, that sudden destruction cometh upon

them, and they shall not escape. Let not then the *universal aspect of security* which prevails, lull *you* asleep; for the Bridegroom cometh at a time and in a manner that few can discern. Hear what thy Lord saith; and thus at the mouth of two or three witnesses every word shall be established.

“I know thy works, that thou hast a *name* to live, but art dead. Be *watchful*, and strengthen the things that remain and are ready to die; for I have not found thy works upright before God.—Remember, therefore, how thou hast *received* and *heard*; and *hold fast* and *repent*. If thou wilt *not watch*, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Blessed is he that is called to the **MARRIAGE supper** of the Lamb. Blessed and holy are they who have part in the *first resurrection*; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.”

Search the Scriptures; watch and pray, that thou mayest be enabled to say, with all those who love his appearing, COME LORD JESUS, COME QUICKLY.

FINIS.

APPENDIX,

*Containing the Thoughts of BASILICUS on the
Scriptural Expectations of the Christian
Church.*

THE Writings of *Basilicus* require no eulogy. They are now freely offered for publication, without other motive than that of giving “a bright and shining light;” not only to rejoice the hearts of “our Lord’s household,” but to arrest the attention and enlighten the minds of the many who are in the outer courts of speculative knowledge, and fast asleep to the “Scriptural expectations of the Church” therein revived.

The enlightened character who writes under the signature of “Basilicus,” is justly esteemed one of the most exemplary of men, and one of the most accomplished of scholars.—His learning is not of that common-place kind which is associated with the thoughts or opinions of men.—“His genius has angelic wings, and feeds on manna!” Master of the original languages in which Holy Writ was penned, he draws pure Truth from its unsullied source.

Hundreds of the higher class in London, attracted by his eloquence, have, by this mighty Student of Scripture Truth, been brought from the narrow enclosures which confined their views and attachment, to “look for and hasten unto that glorious appearing and kingdom,” to which prophets and apostles bare testimony in their times.—May the

writings of “Basilicus” allure many to “*search the Scriptures daily, proving whether these things are so,*” and may none reject them *before* appealing “to the law and to the testimony.”

THOUGHTS ON THE SCRIPTURAL EXPECTATIONS
OF THE CHRISTIAN CHURCH.

To the Editors of the Jewish Expositor.—

Gentlemen,

WHILE under the awful circumstances of the present day, the secular arm is constrained to interpose to stop (if possible) the mouth of blasphemy, the spiritual mind cannot but discern in existing facts a new development of the mystery of iniquity, by so near an approach towards a renunciation of all authority, human and divine. Support and consolation under such an appalling prospect can alone proceed from an anticipation derived from the word of truth, that when iniquity abounds to the full, the transgressors shall themselves be “brought to desolation in a moment, and be utterly consumed with terrors.” Another mystery will receive a simultaneous accomplishment and issue in the renovation of a distracted world, and the triumphant establishment of the kingdom of God.

Under these impressions the author of this letter conceives the Jewish Expositor to be a suitable vehicle for some thoughts on the *scriptural expectations* of the Christian Church, because he considers the cause to which its labours are devoted as most immediately connected with the subjects hereby re-

commended to a sober consideration under the following distribution.

1. The glorious Epiphany. Titus ii. 13.
2. The first Resurrection. Rev. xx. 5.
3. The End of the World. Matt. xxviii. 20.
4. The World to come. Hebrews ii. 5.
5. The Restitution of all things. Acts iii. 21.
6. The Kingdom of Israel. Acts i. 6.
7. Types.
8. Practical View.

Some of these titles it is imagined may afford occasion either of ridicule to the profane or of offence to the serious, but such consequences are not justly to be charged upon the writer, who has taken them from the word of God, and purposes to examine their import by the law and testimony thereof, without any undue partiality for human authority whether of early or later date. It is by no means his intention to question any article of “the Faith once delivered to the Saints,” but to examine how far the purity of its stream may have been affected by the channels of interpretation through which it has come down to us. As an apology (if any be requisite) for such an attempt to elucidate some important passages of scripture, he would observe, that any former abuse or absurd exhibition of the doctrines they contain, will afford no better argument for their absolute rejection, than such as the corruptions of Christianity can offer to justify the denial of its truth.

The several points intended for discussion in the following papers, are stated at once in the order in which they will be treated. The candid reader who may deem them not unworthy of his notice, may thus be prepared, if he will, by a previous examination of corresponding passages, and be induced to

withhold a premature and therefore defective judgment on the whole argument, until the light which these converging subjects may afford shall be collected into one and the same focus.

The great counsel of God in “*the dispensation of the fulness of times*” is far too important to have escaped from the devices of the enemy, and it has accordingly been much darkened by words without knowledge; it may be collected from scripture, that this obscurity would be allowed to continue till the period immediately preceding its fulfilment.

The latter part of the vision of Daniel was sealed, but the revelation of it in St. John, is an open book. It is “the Revelation of Jesus Christ which God gave him to show to his servants,” and “blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for *the Time is at hand.*”

SECT. 1. *The glorious Epiphany.* Titus ii. 13.

THE context of this expression will introduce at once the distinction of the first and second Epiphany intended to be marked out in the whole subsequent discussion. “*The grace of God hath appeared*” *επιφανη*, and by it we are taught to look forward to “*the appearance of the glory*” *επιφανειαν*; grace came by Jesus Christ at his first, and He will come in glory at his second appearance. We are exhorted to live soberly, righteously, and godly in this present world, or the “age that now is,” that in the age to come we may be partakers of this glory, or as it is expressed by the same Apostle, Ephesians ii. 2, by “*grace we are saved*” or raised up already to a new life with Christ, that “*in the ages to come*,” He might show the exceeding riches of his grace,

that is, his glory, of which present grace is the pledge and assurance—for “the Lord will give grace and glory,” (Psalm lxxxiv. 11.) “whom he justified them he *also* glorified,” (Romans viii. 30.) “He shall come to be glorified in his saints,” (2 Thess. i. 10.) “If we suffer with him that we may be also *glorified* together; for I reckon that the sufferings of *this present time*, are not worthy to be compared with *the glory* which shall be revealed in us, for the earnest expectation of the creature waiteth for the manifestation of the sons of God,” and their deliverance “from the bondage of corruption into the *glorious* liberty of the children of God,” who have “the first fruits of the Spirit,” and yet groan within ourselves waiting for the adoption, to wit, “the redemption of the body,” (Romans viii.) “Looking for the Saviour, the Lord Jesus Christ, who shall change their vile body, that it may be made like unto *his glorious* body,” or the body of the glory of himself. (Phil. iii. 20, 21.)

This *glorious appearance* is coupled with the kingdom of glory, and the saints are connected with the one as with the other. (1 Thess. ii. 12.) “I charge thee before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing and kingdom*, (2 Tim. iv. 1.) “That ye would walk worthy of God who hath called you to his kingdom and glory.” “That ye may be counted worthy of the kingdom of God, for which $\nu\pi\epsilon\eta$ $\eta\varsigma$ (not in which) ye all suffer, seeing it is a righteous thing with God to recompense tribulation to them that trouble you, and to you who are troubled (to recompense) rest with us.” “When the Lord Jesus Christ shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the

gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence (face, *προσωπός*) of the Lord, and from the *glory* of his power." (2 Thess. i.) "If we suffer, we shall also *reign* with him." (2 Tim. ii. 12.) "Henceforth there is laid up for me a *crown* of righteousness, which the Lord, the righteous judge shall give me *at that day*, and not to me only, but *unto all that love his appearing*." (2 Tim. iv. 8.) "When Christ our life shall *appear*, then shall ye also *appear* with Him *in GLORY*." (Col. iii. 4.) And when the chief Shepherd shall appear, ye shall receive a *crown of glory* that fadeth not away." (1 Peter v. 4.) "The church will then be presented by Christ to himself, a *glorious church*, not having spot or wrinkle, or any such thing." (Eph. v. 27.) At his first *appearance* he "made an end of sin," (Dan. ix. 24.) and "unto them that look for him, shall he *appear the second time* without sin unto salvation." (Heb. ix. 28.) At the first, God was manifest in the flesh, and at the second, the human nature will be manifested in the divine, for the "Son of man shall come in the glory of his Father." (Mark viii. 38.)

As before the incarnation, Christ had appeared as man, to prepare the church for his Epiphany in the flesh, so it should seem he had given a pledge of his future Epiphany in glory, for after his speaking of that coming in connexion with "the kingdom of God," (Luke ix. 26.) the account of the transfiguration follows, in which the disciples "saw his glory," and Moses and Elias also "appeared in glory," and there came a cloud and overshadowed them.

St. Peter, (2 Peter i. 16.) directly alluding to this remarkable manifestation, refers it to the "power

and coming of Christ," as if exemplified in the ho-ly mount, and declares it to be "no cunningly devised fable." On this occasion, the dispensations of grace and of glory—the kingdoms of patience and of power—the church militant and triumphant were exhibited at once, affording an illustrious pattern of things to come in that glorious appearance and kingdom, when all will be "eye witnesses of his majesty;" when the Lamb and his company shall stand on the mount of Zion; "when the glory of God shall lighten that city, in the light whereof the *nations* of them which are saved shall walk." Rev. xiv. and xxi. 13.

If the nations and kings of *the earth*, are to bring their glory and honour into it, this must be a dispensation here below and in time—such distinctions do not seem applicable to the eternal state—they seem rather to signify the kingdom appointed to Christ by the Father, as the crown of his mediatorial office; when *all kings* shall fall down before Him, *all nations* shall do Him service; when He shall be King of kings, and Lord of lords; when "there shall be *given* to Him, dominion and glory, and a kingdom, that all people, nations, and languages should serve Him," when "the greatness of the kingdom *under* (not in) the whole heaven shall be given to the Saints of the Most High," (Dan. vii. 14 and 27,) until "the end, when He shall have delivered up the kingdom to God even the Father;" when "the Son also shall himself be subject unto Him, that put all things under Him, that God may be all in all." (1 Cor. xv. 24 and 28.)

It will be allowed that the first Epiphany was distinctly revealed to Daniel, (chap. ix. 24,) in the interpretation of the seventy weeks, and that He had

understanding given Him to understand the matter ; but of another vision, he says, “none understood it,” (chap. viii. 27,) and of the time of the end, when the wise shall shine as the brightness of the firmament, as the glorified bodies in the transfiguration, it was said, (chap. xii. 4.) “Shut up the words, and seal the book,” till “the knowledge of it shall be increased,” “the words are closed and sealed up till the time of the end,” when “*the wise shall understand.*”

Whether the glorious Epiphany be not also declared by Daniel, though he understood it not, and whether this *appearance* be not also conjoined immediately with the kingdom of God, then to be established on earth, shall now be considered by reference to the passages.

It appears that a comprehensive vision was vouchsafed to Him of all the kingdoms of the world, from the first King of kings to the last. (Comp. Dan. ii. 36, and Rev. xix. 16.) Every revolution of universal empire was set before Him, from the kingdom of Babylon, to the kingdom of God. The whole body politic was represented by the parts of a body, natural in figure, but composed of various materials ; after so much discussion, and so general a consent upon the point, it is needless to show in detail the application of the several parts. We are concerned at present only with the feet and toes of the image composed of iron and clay, and these will be allowed to represent the Roman Empire in its last divided state, partly strong as iron, partly weak as clay, but divided into ten kingdoms at least.

“In the days of these kings, shall the God of heaven set up a kingdom, which shall never be destroyed. and the kingdom shall not be left to other peo-

ple, it shall break in pieces, and consume all these kingdoms, and it shall stand for ever." (Chap. ii. 44.)

The means by which this universal revolution is produced, are supernatural. "A stone was cut out *without hands*, which smote the image upon his feet of iron and clay, and brake them to pieces, and the stone that smote the image became a great mountain, and filled the whole earth." (Verse 34, 35.)

Without hands, is a scriptural expression, for that which is spiritual, as the "Circumcision *not made with hands*," or the "building of God, an house *not made with hands*."

The stone smites the image on the feet, or last divided state of the Roman Empire, and breaks the rest of the image in pieces. It may be doubted, whether this figure can properly represent the first advent of our Lord, as the Empire was not then in its divided state, but it seems to be referred by Christ himself to the judgments attending or preceding his second appearance. "The stone which the builders rejected, is become the head of the corner. Whosoever shall fall upon that stone shall be broken, but on whomsoever *it shall fall*, it will grind him in powder." (Luke xx. 17. 18.)

In the corresponding passage, (Matt. xxi. 43.) the transfer of the kingdom of God from the Jews to the Gentiles is introduced, and thus it should seem, that when the Gentile kingdoms are to end, the stone will fall upon them, and become itself the universal kingdom, the kingdom of the mountain filling *the whole earth*. In the discourse on Mount Olivet, our Lord tells his disciples, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," and "then (after

other signs) shall they see the Son of man coming in a cloud with power and *great glory*," (Luke xxi. 24.) "When ye see these things begin to come to pass, know ye that the kingdom of God is nigh at hand." This then is the "glorious appearance and kingdom" yet to come, for the times of the Gentiles continue, and the ten kingdoms of the image yet exist.

Nor is this all; in the viith chapter of Daniel, the "appearance and kingdom" still more distinctly point to the second glorious Epiphany. The Roman Empire is there designated by a beast with ten horns, in the midst of which a little horn arises speaking great words. The beast is slain, his body destroyed and given to the flame, and then follows, "I saw in the night visions," and behold one like "*the Son of Man* came with *the clouds* of Heaven." Saint Paul says, "The Lord *Himself* shall descend from Heaven," 1 Thess. iv. 16. but not till "that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." (2 Thess. ii. 8.)

Saint John says, when the "Word of God" is revealed under the title of King of kings, the beast, and the false prophet are both cast alive into a lake of fire. Let the devout inquire into what is noted in the scripture of truth. Compare the description of the Ancient of Days, in Daniel vii. 9, 10, 13, 14, with that of the Son of man, in Rev. i. 13—18, and see if they can arrive at any other conclusion, than that the same glorious Epiphany is represented in both, in which the Son of man is revealed in the glory of his Father, as a priest on a throne, when the God of Heaven sets up the kingdom which is given to the Son of man.

If any further confirmation be wanting, the scriptures afford it. It is not perhaps too much to suppose, that our Lord, who gives so decided a testimony to Daniel,) referred to this prophecy, in his answer to Caiaphas, “Hereafter shall *ye see* the Son of man, sitting at the right hand of power, and *coming in the clouds* of heaven.” (Matt. xxvi. 64.) When He was transfigured, a cloud overshadowed Him; when He ascended, “a cloud received Him;” to remove all doubt upon the subject, two special Witnesses to the fact declared, “This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven.” (Acts i. 11.)

Therefore we, who know the living and true God, “looking for that blessed hope and glorious appearance,” will wait for his Son from heaven, remembering his own admonition, “Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.” (Luke xxi.)

“Behold! He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all kindreds of the earth shall wail because of Him—Even so, Amen.”

SECT. 2. *The First Resurrection.* Rev. xx. 5.

THE doctrine of the resurrection of the body seems to have been little understood, till “*the appearance* of our Saviour Jesus Christ, who hath abolished death, and brought life and immortality to light through the Gospel.” That holy men of old had some intimations of this glorious truth, is evident from the confidence of Job, whose expectation of seeing his Redeemer stand at the latter day upon

the earth, after the destruction of his own body by worms, yet remains to be realized at the second advent. Many passages of the Psalms are referable to the subject, and our Lord's observations to the Sadducees, who said, there is *no resurrection*, are sufficient to show, that under the old dispensation some light was vouchsafed concerning it—"As touching the dead that they rise, &c."—Mark xii. 26, 27.

The Pharisees appear to have had some apprehensions (beyond their suspicion of the disciples) from their caution to make sure the sepulchre; they had noticed and remembered that "that deceiver said while he was yet alive, After three days I will rise again," but the blindness and incredulity of the disciples themselves is remarkable. When Peter and John came to the sepulchre, "as yet they knew not the Scripture that he must rise again from the dead." Thomas doubted the fact, and required the evidence of his senses—the two disciples at Emmaus were "slow of heart, to believe all that the prophets have spoken,"—when the women "returned from the sepulchre, and told all these things unto the apostles, their words seemed to them as idle tales, and they believed them not." "He appeared unto the eleven, as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."

If so much doubt and unbelief prevailed among the disciples of our Lord concerning his own resurrection, it is not surprising, that a similar spirit should have been manifested in the latter ages of the church, with respect to the resurrection of the members of his spiritual body. Notwithstanding the

additional light which the epistles of St. Paul have cast on the general testimony of the sacred record, notwithstanding the clue of interpretation given in “the Revelation of Jesus Christ” for the solution of corresponding passages in either Testament, the subject yet remains obscure and intricate to the majority of professed and even devout believers. The time and nature and order of this great event are for the most part merged in generalities, or confounded with the popular idea of the last judgment, and it is possible that many things may be advanced on these heads on good and solid foundation, which may still appear as *idle tales* to many who receive the scriptures, and yet are slow of heart to believe ALL that the prophets have spoken. Many like Martha would say of a departed brother, “I knew that he shall rise again at the last day,” who know not the hour and “power of that resurrection” which is peculiar to those only who are quickened together with Christ, as “bone of his bone, and flesh of his flesh,” “*very members incorporate in his mystical body.*”

A few in all ages have followed the beloved John from Calvary to Patmos, and by faith have seen the glory of God in that ulterior dispensation most fully revealed to him who *first* believed in the resurrection of his Lord,—they have meditated with delightful anticipation over the sepulchre of “the first begotten from the dead,” and considering that “the graves were opened and *many bodies of the saints* which slept arose, and came out of the graves after his resurrection, and went unto the holy city and appeared unto many,” they have not been backward to believe or to declare the counsel of God as spoken by the prophets concerning “the whole

house of Israel." It is enough for them that it is written, "Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you unto the land of Israel," Ezek. xxxvii. 12, these words are too specific to admit of a merely figurative application, and the context abundantly proves their reference to a local and yet future dispensation.—"The resurrection of the just," (Luke xiv. 14.) "The resurrection of life," (John v. 29.) "A better resurrection," (Heb. xi. 35.) "The first resurrection," (Rev. xx. 5.) appear to be terms declaratory of some remarkable distinctions to be put between the evil and the good, not only as to their final sentence of condemnation or acquittal, but as to the time and circumstances of the resuscitation of their bodies.

"The children of God" are so named by our Lord when speaking on the subject (Luke xx. 36,) "*Being the children of the resurrection,*" and if this were intended solely of the fact that their bodies shall be raised in common with "the rest of the dead," it would seem no such distinguishing title as it is made in that passage, with reference moreover to a period of time, and an age of the world (as will be shown afterwards) during which the rest of the dead are not restored to life at all. If there be no such distinction as implied above, what construction is to be put upon the earnest desire of St. Paul, "if by any means I might attain to the resurrection of the dead." The spiritual resurrection of the soul by faith he had already attained to—he was in this sense "risen with Christ," and no peculiar means were requisite to certify the resurrection of his own body, for he knew from his Master's assurance that "ALL who are in their graves should come

forth." He who *of old* "was called in question touching the resurrection of the dead," well knew that "in Christ all shall be made alive," but He was taught to give to each a gradation and priority of rank and succession, "Christ the first fruits" ("he should be *the first* that should rise from the dead," Acts xxvi. 25,) "afterwards they that are Christ's *at his coming*," (1 Cor. xv. 22.) He was willing to be "planted in the likeness of his death, that He might be also in the likeness of his resurrection." (Rom. vi. 5.) He desired to suffer with Christ that he might be glorified together with him, (Rom. viii. 17,) to be made conformable to his death, that he might attain to a resurrection which he seems to distinguish from *any other* by a word never applied to the general resurrection or to that of the unjust—it seems to express *a rising up out of the mass of the dead*—the word is ἐξαραγασσις, while the usual word αναστασις in the passage referred to, (Phil. iii. 2.) is used of Christ's own resurrection—it is the only place where it occurs, and is rendered by Schleusner, "*ut consequar aliquando beatam e mortuis resurrectionem.*" Thus it appears that the *first resurrection* is that of the Martyrs who have suffered for the truth, or otherwise borne a faithful testimony, Rev. xx. 4, and xi. 18,—it is coincident with the coming and kingdom of Christ, when "the Lord my God shall come and all the Saints." (Zech. xiv.) At the opening of the fourth seal, power is given to death and hell, "to kill with sword, and with hunger, and with the beasts of the earth;"—under the fifth seal, they "that were slain for the word of God, and for the testimony which they held," cried, "How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell on the earth?"

when “it was said unto them that they should rest yet for a little season until their fellow servants also, and their brethren that should be killed as they were should be fulfilled.” (Rev. vi. 2.) At the sounding of the seventh trumpet, Christ takes his kingdom and reigns, “and the nations were angry, and thy wrath is come, *and the time* of the dead that *they should be judged*, and that thou shouldest *give reward* unto thy servants the prophets, and to the saints and them that fear thy name small and great.” *This time of the dead* is manifestly their resurrection, or the “*resurrection of the just*,” and their reward is that they receive their glorified bodies, live and reign with Christ—for on the binding of Satan, and the destruction of the bestial or Roman Empire, “the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, &c. *they lived* and reigned with Christ a thousand years, but the rest of the dead lived not again until the thousand years were finished.” This is *the first resurrection*, ($\eta\; \alpha\bar{\nu}\bar{\sigma}\bar{\alpha}\bar{\sigma}\bar{\iota}\bar{\sigma}$; $\eta\; \pi\bar{\varepsilon}\bar{\omega}\bar{\tau}\bar{\eta}$) the article is twice significantly used, and the passage may be rendered, “This is *the resurrection the first*,” “Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power.” Rev. iii. 6.

The *living* of the saints and the *living* of the rest of the dead in this passage must obviously intend *living in the same way*, or the character of the resurrection is similar, in both cases it is *bodily*, for in this sense alone is any resurrection *common* to the saints, and the rest of the dead or mankind in general—*thus* “in Adam *all* die,” and *thus* truly in or by Christ “shall all be made alive.” In a spiritual sense, those who live and reign were already “*risen*

with Christ," and "alive unto God" by faith, and in that sense the rest of the dead whose bodies are raised at the end of the thousand years will *never live at all*—they were dead already in their souls, and will receive their bodies only to be placed under the power of "the second death." As the psalmist speaks of the wicked, (Psalm xlix.) "Like sheep they are laid in the grave, death shall feed on *them*, and the upright shall have dominion over them in the morning, (i. e. of the first resurrection) and their beauty shall consume away in the grave from their dwelling, but God will redeem my soul (or me) from the power of the grave, for *he* shall receive me," that is, at the second coming of Christ, who says to his disciples, "I will *come again and receive you* to myself, that where I am ye may be also." (John xiv. 3.) The same distinction is put between the just and the unjust, between God's people and their oppressors. (Isaiah xxvi. 14—19.) Of the one it is said, "Dead they shall not live, deceased *they shall not rise*," of the other, "Thy dead *shall live*, my dead body shall they arise." "Awake and sing, ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out her dead;" and this takes place at the second advent, for it follows, "the Lord cometh out of his place to punish the inhabitants of the earth," when according to Malachi, chap. iv. "all the proud, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch, but unto you that fear my name shall the Sun of righteousness arise with healing in his wings, and ye shall go forth and grow up as calves of the stall, and ye shall tread down the wicked for they shall be ashes *under the soles of your feet*," and this again by the context is at the

coming and appearance of Christ, for “ who may abide the day of his coming, and who may stand when he appeareth.” (chap. iii. 2.) The first resurrection is thus one of the distinctions which will be put “between the righteous and the wicked, between him that serveth God, and him that serveth him not.” It was the great consolation of the early suffering Church.—“Comfort one another with these words,” concludes the passage in the 1 Thess. iv. 14, where the doctrine of the first resurrection is most plainly intimated, and put upon the same ground of faith as the resurrection of Christ himself—where the distinction is drawn between soul and body, and their re-union in the persons of the risen saints is declared—the soul is said to *sleep* in Jesus, and this God will bring with him, but the bodies of the saints are *dead* in Christ. The souls are waiting for “the adoption, to wit, *the redemption of the body*,” the prayer of the Apostle is that “your whole spirit *and soul and body* be preserved blameless unto the coming of our Lord Jesus Christ,” “for if we believe that Jesus died and rose again, *even so* them also which sleep in Jesus will God bring with him,” (verse 14,) “and the dead in Christ shall *rise first*.” The bodies of the saints shall rise in an order of priority more distinctly marked in other passages of sacred Scripture, and by the Apostle in 1 Cor. xv. which treats largely of the resurrection of the body as connected with the resurrection of Christ, of whom the spiritual resurrection of the soul in this life from the death of sin cannot be predicated at all.

With reference to the literal resurrection of the body, a distinct succession is declared. “By man came death, by man also the resurrection from the dead—as in Adam all die, even so in Christ shall all

be made alive," that is, receive their bodies, *all*, but all are not made alive in their souls.—Some in that sense, are "twice dead," but every man (as to the resurrection of the body) "IN HIS OWN ORDER, Christ the first fruits, afterward, they that are Christ's at his coming," expressio unius est exclusio alterius—therefore, it might be inferred from this declaration, that "the rest of the dead, (bodies) lived not again, or were not raised at that time; and the time when they shall live again or be raised, is distinctly marked out, when this part of the mystery is more fully revealed by Jesus Christ himself. St. Paul says, "Behold, I show you a mystery, we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed, for this corruptible, (that is, the body) must put on incorruption, and this mortal must put on immortality." These expressions must relate to the body "dead in Christ," to be raised at his coming, and not to the soul, which sleeps in Jesus, for they that sleep in Jesus, when "absent from the body, and present with the Lord," have already in that sense, put on both incorruption and immortality.—they are already "born of incorruptible seed, by the word of God which liveth for ever,"—they are already "passed from death unto life," and they, who are thus "alive and remain" till the coming of Christ, will be changed as soon as the "dead in Christ," and asleep in Jesus, are reunited in body and soul;—this is that celestial body, like unto the glorious body of Christ, the image of the heavenly Adam, which every member of the invisible church will bear, and of which he may say with David, "I shall behold thy face

in righteousness, I shall be satisfied when *I awake* with thy likeness."

"The second Adam is a quickening *spirit*" as to the body, of which St. Paul is here speaking; and in another place he says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *quicken your mortal bodies*, by his Spirit that dwelleth in you." Rom. i. 8. And this will be, as appears by the same chapter, at the "manifestation of the sons of God," at "the redemption of the body," when "the creature itself also shall be delivered from the bondage of corruption, unto the glorious liberty of the children of God." But "the children of God" are called by our Lord, (as observed above) "the children of the resurrection," in a peculiar sense, (Luke xx. 36.) for "when they shall rise from the dead, they are as the angels," (*ωσαγγελοι*) Mark xii. 25. "neither can they die any more, for they are equal to the angels," (*ισαγγελοι*) Luke. This honour have all his saints, but above all, those who have suffered for the testimony of Jesus, "If so be that we suffer with him, that we may be also glorified together," "these light afflictions work out a far more exceeding and eternal weight of glory,"—"one star differeth from another star in glory, so also is the resurrection of the dead."—"Many of them that sleep in the dust of the earth shall awake,"—"and they that be wise, shall shine as *the* brightness of the firmament, and they that turn many to righteousness as the stars."—Dan. xii. 3. A beam of this glory seems to have fallen on the face of the proto-martyr Stephen,—"All that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel," and "he looking up steadfastly into hea-

ven, saw the glory of God, and Jesus standing at the right hand of God," and so will all "the congregation of saints" when the "Son of man shall come in the glory of his Father with his holy angels;" when every *Israelite indeed*, shall, with Nathanael, see "heaven open, and the angels of God ascending and descending upon the Son of man."

The first resurrection is thus immediately connected with the appearance, and kingdom, and coming of Christ "with all his saints," when "he shall change their vile body, (or the body of humiliation, *σωμα της ταπεινωσεως*) that it may be fashioned like unto his glorious body," Phil. iii. 21, comp. ver. 10, 11. "When he will present them faultless before his presence with exceeding joy," (Jude 25.) "holy, and unblamable, and unreprovable in his sight," (Col. i. 22.) when they who are already risen in spirit with Christ, and are seeking those things that are above, shall also "appear with him in glory," "when the *times of refreshing* shall come from the presence of the Lord," Acts iii. 19.—the expression, in our translation of this passage, falls far short of the original word, and seems only its secondary sense. If there be meaning in language, it signifies the times (or seasons) of REANIMATION, restoration of the soul to the body; according to all analogy of diction—if *ανα-γαστις* means re-surrection, *ανα-ψιξις* implies re-animation,—“*ανα-ψυχειν*, dicuntur (inquit Eusthasius) quæ animam reducunt, ut contra *αποψυχειν*, animam efflare, *αραψυχω*, idem quod re-animo.” (vide Steph. Lex.) If this be so, the meaning of the expressions in Rev. xx. 4—6. is plain enough, and cleared at once from all objections raised against the doctrine so clearly maintained by the context,—because St. John speaks of *the souls*, it

may be suggested it does not follow, that the bodies were raised at that time, but at the last and general resurrection. But let it be observed, they that *lived*, were they that were *beheaded*, who had not received the mark of the beast *on their forehead or hands*. These are all *bodily* signs, and, as the martyrs had glorified Christ in their “*bodies terrestrial*,” so now they are glorified by Christ, with “*bodies celestial*.” St. John says, “*I saw thrones, and they sat on them;*” —the bodies were beheaded, but now they *lived*—their souls were reunited to them—this is the time of their *re-animation*, for the soul is the life of the body.—“*Hoc potissimum cogitasse arbitror illos, qui animam, ψυχην vocitarunt, quod haec quoties adest corpori, causa est illi vivendi, respirandi, et refrigerandi vim exhibet, et cum desierit quod refrigerat dissolvitur corpus, et interit—unde ψυχη no-minasse videntur quasi αραγυχον, respirando refrigerans.*” Dialog. in Cratyllo.

“*The souls of the righteous*” being “*in the hand of God*,” and their life “*hidden with Christ*,” could not properly be said to *live again* out of the body *in any sense*, or to be reanimated at all. “*In the sight of the unwise they seemed to die, but in the time of their visitation they shall shine, and run to and fro like sparks among the stubble; they shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.*” “*We fools accounted his life madness, and his end to be without honour. Now is he numbered among the children of God, and his lot is among the saints.*”—“*Then the righteous that is dead shall condemn the ungodly that is living.*”—“*Blessed are the dead that die in the Lord.*” “*Blessed is he that hath part in THE FIRST RESURRECTION.*” “*Blessed is he that watcheth.*”

For a clear and practical view of this interesting subject, the reader is referred to “*The Nature of the First Resurrection, and the Character and Privileges of those that shall partake of it: with an Appendix, containing extracts from the works of Bishop Newton and Mr. Mede: by a Spiritual Watchman, printed for Seeley and Hatchard, Dec. 1819.*”—This Sermon was published after the above imperfect sketch was drawn up, and Basilicus is encouraged by perceiving, that others are sent forth to spy out the land of promise—the cluster of grapes, which is thus cut down, is weighty enough to be borne by two—the congregation of our Israel may possibly murmur and doubt our report, that “the land which we passed through to search it, is an exceeding good land;” but we will say as to the company of old, (Numbers xiii. 8.) “If the Lord delight in us, then he will bring us into this land, and give it us, a land which floweth with milk and honey;” and if our report be false, how are some of the promises to Israel of old, ever to be verified, as they must be, in their own land? The Sermon is here recommended not only for its own sake, but on account of the judicious selection of authorities annexed to it. Basilicus, was it not contrary to his present avowed design, could add many more from the fathers of the church and others—“*Veteres duplicem resurrectionem credebant, unam particularem justorum in adventu Messiae, alteram generaliorem in fine mundi.*” (Hulsii Theol. Jud.)

The general resurrection appears to take place before “the white throne and him that sat on it,” at the expiration of the thousand years, when death and hell give up their dead, (Rev. xx. 11. 15.) which is the last judgment *according to works*, and is thus

distinguished in the parallel account, (Mat. xxv. 31.) when the second advent is set forth under the figure of the nobleman who cometh after his departure for a season, to take account of his servants, where the unprofitable servant is cast alive into outer darkness, as the false prophet in the Revelations is, at the same period, cast alive into the lake of fire. The different statements seem to show, that the living wicked (then in the flesh) will be destroyed at the appearance of Christ.—They that will not have him to reign over them will be *slain before his presence*, when he returns “having received the kingdom,” (Luke xix. 8. 27.) and will be raised up with the dead, great and small, when the thousand years are expired, and all enemies being subdued, the kingdom is given up, and the mediatorial dispensation closed. These remarks on the general resurrection are added, to show that it is no more affected by this view of the first resurrection of the just, than other *generals* are affected by their respective *particulars*, or, as other parts of any truth affect the whole, viz. by illustrating and confirming the same.

When defending himself before the tribunal of a Roman governor, Paul testifies, “There shall be a resurrection both of the just and of the unjust.” When writing to a church of believers, he points to a distinction between the two, which he does not stop to explain to heathen ears—he did not cast such a pearl before those who would turn and rend him.—The above thoughts are suggested by one, believing all things which are written, not only in the Law and the Prophets, but in the Gospels, Epistles, and Apocalypse, concerning Christ and his church. The whole of his argument rests on its conformity to the testimony of the book of life, ta-

ken in its most obvious and literal acceptation, and, by this test, he desires it may be tried by competent judges, men of faith and prayer, more mighty in the Scriptures, more instructed in the way of the Lord, than he can presume to be. He will be truly thankful to any of this description, who will take up these subjects, and expound unto him the way of God more perfectly. But, while there be many who have not so much as heard that there be a first resurrection and kingdom to come on earth other than that within the soul of the regenerate, he is constrained to declare these things which he believes to be revealed among the lively oracles of God—they were considered among the tests of *entire orthodoxy* in the first centuries of the Christian æra—they will not amalgamate with the heresies of the last—their gold is that of the sanctuary, and will lose nothing by refinement in its fire, but the dross of imperfect interpretation. While such diligence is manifested in the revival of exploded errors, an earnest inquiry after neglected truths cannot be unseasonable, “*multa renascentur quæ jam cecidere*,” and the first resurrection is one of them;—“out of the old fields assuredly shall the new corn spring;” and this doctrine must revive as the Scriptures are searched—it is hidden therein as seed in the ground, and it will take root downwards, and bear fruit upwards—it is planted in the house, and will flourish in the courts of the Lord—it has arisen already as a day star in the hearts of many who believe, and it will set no more till the sun of righteousness shall burst on a benighted church, and a world that sitteth in darkness—till the noble army of martyrs shall appear “clothed in fine linen, white and clean,” till Jerusalem shall awake

and arise and shake herself from the dust, and put on her beautiful garments, when the holy church throughout all the world shall be astonished at the strangeness of her salvation, and walk in the light of her glory.

SECT. 3. *The End of the World*—Matt. xxviii. 20.

THIS expression is the same in the original with that in Matt. xxiv. 3. “What shall be the sign of thy coming and of the *end of the world*?” They are both understood by the generality of Christians with reference to the final catastrophe of this earthly scene, and the translation of the church to its eternal and unchangeable state.

The validity of this interpretation will now be considered. Whether such be “the plain and full meaning of the words in the literal and grammatical sense,” is a matter well deserving a sober and judicious inquiry, considering how many passages of sacred scripture are made to turn upon the above construction as their cardinal point; no other consequence will necessarily result from this discussion than a more distinct anticipation of an event in which all mankind are implicated, and which all believers are agreed in expecting at some period of time or other, while none can by any possibility be assured of its “day and hour.” When “some depart from the faith, giving heed to seducing spirits,” others “turn away their ears from the truth;” when “scoffers, walking after their own lusts, and saying, Where is the promise of his coming,” are systematically carrying on the mystery of iniquity towards its entire consummation; when damnable heresies, and especially that of denying the Lord, (the proper deity of Christ) are privily brought into, and

are widely spreading in the church, it is high time to consider whether "the last days" of Peter, and the "perilous times" of Paul, be not actually commenced; and if so, "the coming of the Lord draweth nigh," and the "time of the end" cannot be very distant. The signs of the times in which we live, exhibit the very characteristics of the period immediately preceding the appearance of the Son of man, and the manifestation of the sons of God, the children of the resurrection, who shall be "accounted worthy to obtain THAT WORLD" *aiωνος εἰςτε*, which of course will not commence (whatever it be) till the end of "THIS WORLD," *aiωνος τετταύ*, be come. (Luke xx. 34.)

A general expectation has existed in all ages concerning a future state of retribution, of which the merit or demerit of man as a moral agent, is the standard and criterion of judgment as to punishment and reward. When life and immortality were brought to light by the Gospel, this indistinct apprehension was cleared up, the gates of heaven were opened to all believers, and final condemnation denounced only on the impenitent. Under a general concurrence of expectation on this momentous subject, diversities of opinion have existed in the church, as to the circumstances under which it will be realized; and the most prevailing idea is, that *a great extension of the spiritual kingdom of Christ will take place towards the close of the Christian dispensation, at the end of which Christ will appear in person as the Judge of quick and dead, when the general resurrection, the dissolution of the material universe, the condemnation of the wicked, and the translation of the church to the glories of heaven will take place together*—and these things are, perhaps, invariably viewed in connexion with such ex-

pressions in sacred Scripture as “the end of the world,” “the world to come,” “the day of judgment,” “the kingdom of heaven,” &c. &c.

A review and comparison of the different passages of sacred Scripture, which have a direct application to these subjects, may suggest a somewhat different expectation, which is termed *Scriptural*, as being exclusively derived from the positive declarations of Holy writ, taken from the original, in their most obvious and literal sense—the scope of which will be nearly as follows.

That the present system, secular and ecclesiastical, (as far at least as Christendom and the Roman and Mahometan empires are concerned) will pass away at the close of a certain period or æra of the world, fixed in the determinate counsel of God, and so far revealed in his written word that its near approach may be anticipated from specific and infallible tokens contained therein, whenever their real application shall be manifested by existing circumstances, and the palpable fulfilment of the sure word of prophecy concerning the last times of the Gospel. That a new order of things, and a distinct period or æra of the world will then commence, to which all preceding times and dispensations have only been preparatory and subordinate, and which is the perfection and consummation of them all. That the change thus effected in the physical and moral, secular and spiritual state of the world, will be so complete, so general, so extraordinary, as to correspond with the nature and signification of the expressions by which it is exhibited in Scripture, such as, “a new creation,” a “new earth,” making “all things new,” “restoring all things,” &c.

It will be readily admitted that a new æra com-

menced at the first appearance of Christ, and the promulgation of the Gospel throughout the Roman empire, the scriptural designation of which is, “*The fulness of time.*” This expression refers distinctly to the mission and personal office of our Lord himself, and the period which thus commenced, appears to be continued without any marked interruption to his second coming. The whole æra being spoken of in this way by himself, and characterized by his apostles under the general title of “the last days,” in distinction from sundry other times, as the Paradisaical, Patriarchal, or Mosaic dispensations. But another æra seems to be expressly noticed, and is specifically entitled, “The dispensation (or œconomy) of *the fulness of times,*” under which, scattered parts will be gathered together, disjoined parts united in one great recapitulation of the whole mystery of God—when the detached and manifold gradations of the system hitherto in action, will appear to have been working together towards one determinate issue, the final development of the glorious scheme of man’s redemption in body and soul as originally conceived and planned in the eternal counsels of Jehovah.—When the whole creation, so long groaning and travailing in pain together under the corruption introduced by the fall, shall be delivered by the power, and subjected to the dominion of the Son of man, the second Adam. When the earth, once cursed for the sake of man, shall be blessed again, renewed, and fitted for the habitation of the righteous—when the typical theocracy of the people of God shall be realized in the kingdom of Israel restored to the risen saints of the Most High—when “the Lord shall reign in Mount Zion, and before his ancients gloriously” during the

time appointed of the Father. “*Then cometh the end,*” properly so called, $\tau\sigma\tau\epsilon\lambda\sigma\sigma$, thus clearly to be distinguished from the “consummation of the age,” $\pi\pi\tau\epsilon\lambda\epsilon\pi\alpha\tau\alpha\pi\alpha\sigma\alpha\sigma\alpha$.

The detail of this subject, and the Scriptural evidence in its support, will appear in future papers; the purport of the present section, is a critical examination of the expression in St. Matthew which is rendered in our version, “*The end of the world.*”

The greatest respect is unquestionably due to the authorized English translation; but the original must ever remain the standard of doctrine and interpretation, to persons in any degree qualified by education to search after the mind of the Spirit through the medium of that language in which it is primarily expressed. The indiscriminate usage of the term *world*, as a common rendering of $\pi\pi\sigma\mu\sigma\sigma$ $\pi\pi\chi\pi\mu\pi\pi\eta$ and $\alpha\pi\pi\pi$, each of which appears to have a distinct signification, must necessarily occasion some ambiguity in those passages wherein any two of them are used in connexion; and if this ambiguity should in any degree be removed by the simple substitution of more appropriate and analogous expressions, some light may be thrown upon subjects of the greatest concern and moment. Take for instance a passage in the same Evangelist, where $\pi\pi\sigma\mu\sigma\sigma$ and $\alpha\pi\pi\pi$ are used in the same connexion, and both translated “*world.*” (Matt. xiii. 33.) “*The field is the world.*” The “*harvest is the end of the world.*” “*So shall it be in the end of this world.*” On perusing the passage in which these words appear, any plain mind must draw the inference, that at *the destruction of this material globe*, the procedure represented under the figure of an harvest would take place—but when it appears in the original, that different words

are used, that the world which is the field, is *κόσμος*, mundus, universe, and the world which is then *to end* is *αἰών*, *sæculum*, age; and that “*this world*,” refers to the word signifying *age*; and not to that which signifies *universe*; the natural and obvious inference would rather be, “*when this age of the world shall end, then shall the harvest come.*”

That “*this age*” is not the proper end of the world, and, therefore, that the harvest is not the end of all things here below, may appear from a passage where our Lord is also the speaker; “*this world*” is contrasted with “*that world*,” which on any construction will be allowed to be still future—and as the word is there also *αἰών*, if “*that world*” means *eternity*, then “*this world*” must mean eternity also, for it is the same expression precisely. “*This world*” used for the earth, may be opposed in an English translation to “*that world*” as heaven; but if *αἰών* be *age* and not *world*, then *this age* and *that age* have both a reference to times and seasons, and are periods distinguished from each other. Luke xx. 34. “The children of *this world* marry and are given in marriage, but they which shall be accounted worthy to obtain *that world* and the resurrection from the dead, neither marry nor are given in marriage,” that is, one to another: for they are now betrothed, and then will be married to Christ; for at his glorious appearance and kingdom, and the first resurrection of the just, “the marriage of the Lamb is come.” The bridegroom is absent in *this age*, and the church mourneth; but *in that* he will be present, and the church will rejoice. “Lo! I am with you alway, even unto the end of the world,” (*αἰών*, age.) This presence will be allowed to be spiritual, not personal; but it will then be personal, as well

as spiritual. The sacrament was instituted for *this age*, in that it should seem it would cease. “Ye do show forth the Lord’s *death* till he come,” but when Christ who is our *life* shall appear, we shall appear with him, and enjoy the fulness of that intermediate pledge in the marriage supper of the Lamb.

In the parable of the tares, he that *soweth* the good seed is the *Son of man*, (Luke xiii. 37.) and when the “harvest of the earth is ripe,” (Rev. xiv. 15.) “the chief *reaper* is the Son of man, having on his head a golden crown, and in his hand a sharp sickle.” Thus the sower and the reaper will rejoice together, not in the destruction of *the world*; but of the wicked on the face of it; not in *the end of the world*, but in the termination of the age of the reign of Antichrist, and in the fall of Babylon. “Rejoice over her, thou heaven, and ye holy apostles and prophets.” Rev. xviii. 20. “Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready.” It is thus manifest, that if the harvest in Matt. xiii. 39. be the end of the world literally, it is not so in Rev. xiv. 14—16, for many things succeed the harvest on the face of it, till it is renewed, not destroyed. “The heavens and the earth shall perish,” that is, in their present form, “they shall wax old as a garment, and be folded up as a vesture, and they shall be *changed*” for a more beautiful garment, a *κοσμος* ornamentum, *a new earth*, wherein righteousness shall dwell. If the promise to Abraham that he should be heir of the *world*, *κοσμον*, (Rom. iv. 13.) is to be fulfilled, it must be in another age and state thereof, for neither he nor his posterity have enjoyed that inheritance as yet; if it be limited to his spiritual seed; if the meek *are to inherit the earth*, (*γην*) Matt. v. it must be

the “new earth,” $\gamma\eta\nu\; \chiαιρ\eta\nu$ of the Apocalypse, in one of “*the ages to come*,” $\alpha\iota\omega\nu\; \epsilon\pi\epsilon\rho\chi\omega\mu\epsilon\nu\nu\sigma$, in which God will show the exceeding riches of his grace, in his kindness towards us through Christ Jesus, Eph. ii. 7. when Satan will be bound, and not in *this age of this world*, of which he is the ruler, and (ver. 2.) in which he now worketh in the children of disobedience.

There is another passage, where the same indiscriminate use is made of the term world, as used for $\chi\omega\mu\sigma$ and $\alpha\iota\omega\nu$, Heb. ix. 26. “Then must he often have suffered since the foundation of *the world*, ($\chi\omega\mu\sigma$) but now once in *the end of the world*, ($\alpha\iota\omega\nu$) hath he appeared to put away sin, by the sacrifice of himself, and then follows, “to them that look for him, shall he appear the second time, without sin unto salvation;” If he appeared in *the end of the world* to put away sin, and he is to appear again without sin, and promises after he had put away sin, by the sacrifice of himself, to be with his disciples to *the end of the world*, these expressions cannot refer to the end of the world, properly so called, for of that kind there can be only *one*, and these are clearly as distinct as the first and second advent, or the dispensation of “*the fulness of time*,” when “God sent forth his Son made of a woman,” Gal. iv. 4, and “the dispensation of *the fulness of times*,” when he will “gather together all things in Christ,” Eph. i. 10, or when “he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive until *the times of restitution of all things*.” Therefore neither of these expressions properly signify the *end of the world*, ($\chi\omega\mu\sigma$) but the *termination of an age*, ($\alpha\iota\omega\nu$) respectively.

SECT. 4. “*The world to come.*” Heb. ii. 5.

It has been remarked, that the Gospel dispensation is denominated by the apostle to the Hebrews, “the last days,” in reference to anterior periods; —and thus the first advent of Christ was the consummation of all preceding ages, *συντελεια των αιωνων*, and in this sense only, “the end of the World,” in which He appeared, and of all these ages, past, present, and to come, He is the sovereign disposer, ΒΑΣΙΛΕΥΣ ΤΩΝ ΑΙΩΝΩΝ, 1 Tim. i. 17. *Δι ο και τας αιωνας εποιησε*, Heb. i. 2. per quem fecit et *sæcula*, Trans. Vulg. They were all constructed, and respectively adapted to successive dispensations under each, by the word and wisdom of God, as the Creator and Redeemer of man, the Saviour of the world; (*κοσμον*) as Prophet, Priest, and King; —and thus even the passage in Heb. xi. 3. “through faith we understand that the worlds (*τοις αιωνας*) were framed by the word of God,” is translated by the best Vulgate, “*Fide intelligimus aptata esse sæcula verbo Dei*,” and by Tremellius, “*Per fidem intelligimus quod constructa fuerint sæcula Sermone Dei*;” and if *αιων*, in this passage, be properly rendered *sæculum*, age, it may be questioned whether there be any in which it may not, with equal propriety, or rather with advantage to the sense, be so translated.—It has already been shown, that *αιων*, thus understood as age or æra, is to be distinguished from *κοσμος*, which may properly be translated world.—And the same remarks may be applied, it is presumed, with equal justice to the propriety of this translation of *αιων*, when used in connexion with the word *οικουμενη*, habitable earth; and it is conceived that much light will thus be thrown upon

the whole doctrine and argument contained in the first and second chapters of the Hebrews, where the expression now to be considered occurs, “*The world to come.*”

The unlearned consider these terms with reference to the eternal state, and the learned have laboured to show, that in this passage, and perhaps in others, they relate to the present state under the Gospel; but if the suggestions already offered have any foundation, the reference may be neither to the one nor the other, but to that yet intermediate state between the two, which will take place at the consummation of the present age.

The apostle sets out with distinguishing *sundry times* and divers manners, in which God had revealed himself to man; and then says, that in these “last days,” avowedly the time of the Gospel, he has spoken by his Son, “by whom also he constituted the *ages*,” in one of which, he sent his Son into the world, and in another of which, he will “*bring him again*” (Heb. i. 6,) into the world, *οὐκονμενῆν* which “world to come,” as appears by chap. ii. 5, he hath not put in subjection to angels, neither are they to be any longer ministering spirits, (as at present,) chap. i. 14, “for them who shall be heirs of salvation,” for the heirs of salvation are in that world, as hath been abundantly evinced, already entered upon their inheritance, even the redemption of the body, and the angels are then employed in paying adoration, with the rest of the elect, to the first begotten, then sitting on his mediatorial throne, in the glory of his heavenly Father; who says to the Son, “Thy throne, O God, is for ever and ever, *εἰς τὸν αἰώνα τὸν αἰώνιον*, “in *sæculum sæculi*,” Vulg. for the age of the age, not in *sæcula sæculorum*, for ages of ages, or all eternity, “Sit thou on my right

hand until I make thine enemies thy footstool;" "but now we see not yet all things put under him." When Antichrist is destroyed, and Satan bound; when Babylon falls, and the Beast and false Prophet are cast into the lake of fire: when the man of sin is destroyed, by the brightness of the coming of the Lord; then his enemies being made his footstool, all things will indeed be made subject; and then the new earth and heaven, spoken of by Isaiah, then the new heaven and earth, wherein righteousness shall dwell, expected by the church, according to St. Peter; then the new earth, *γη καινη*, of St. John will appear: and this will not be *εν τω νυν αιωνι*, in this age, but in that which is to come, *εν τω μελλοντι*. *Εν, τω επερ χομενω*—into this *οικουμενη*, God will bring his Son, and during this *αιων*, age, his saints will live again, and "*reign on the earth*;" and when this age of the world shall end, heaven and earth may pass away, but the word of God will not, for unto THE KING ETERNAL (of the ages) there remaineth "*honour and glory for ever and ever*" (ages of ages) or throughout ETERNITY, properly so called. 1. Tim. i. 17.

Sect. 5. "*The restitution of all things.*"—Acts iii. 21.

THE consistent interpretation of the passage in which this expression occurs, and the doctrinal views inculcated therein, will most readily be ascertained by a consideration of the original and appropriate usage of the word translated RESTITUTION (*αποκαταστασις*.) The primary sense is that of a return to a former state, or a *re-establishment*, and its secondary is, consummation or perfection.

In speaking of the natural body it would imply what is termed *convalescence*, and it is especially

used by the classical authors to signify the recovery of a dislocated or fractured limb.

With reference to the body politic, both the verb and noun are used by Polybius to signify the restoration of an original constitution or form of government, ἀποκατεσησαν εἰς τὴν εξ ἀρχῆς καταστασιν τῆς πολιτείας (Exc. Legat. 53.)

In the motion of the heavenly bodies, the same expression would import the return of a planet to a given point in its orbit, after a complete periodic revolution.

“The restitution of ALL-THINGS,” when spoken of in connexion with the power and coming of Him “by whom *all things* were made,” suggests the simple but awful consideration of what “all things” were at first, what they afterwards became, and what, according to the sacred oracles, they are to be hereafter. Comprehensive as this outline may appear, it may be defined sufficiently for the present purpose by three passages of Scripture, containing together the whole compass of a subject, thus collectively represented by St. Peter.

On the sixth day of the creation, “God saw *every thing that he had made*, and, behold! it was *very good.*” Gen. i. 31.

In the days of Noah “God looked upon the earth, and, behold! it was *corrupt*, for *all flesh* had corrupted his way upon the earth.” Gen. vi. 12.

“The times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,” he confirms by the last “words of prophecy,” saying, “Behold! I make *all things new.*” Rev. xxi. 5.

St. Peter recognises this threefold distinction with reference to one and the same material universe:

in the concluding chapter of his second epistle we find,

1. "The heavens were of old and the earth," ver. 5.

2. "The heavens and the earth which are now," ver. 7.

3. "New heavens and a new earth," ver. 13.

The first "*perished*, being overflowed with water."

The second is "reserved unto fire," and is to be "dissolved."

The third is the subject of "*promise*" and of expectation.

The same word, "*perish*," applied by St. Peter to the first, is used by St. Paul with reference to the second; and qualified by his own explanation, gives the sense of "*dissolved*" in the language of St. Peter.

"They shall *perish* but thou remainest, and they all shall wax old as doth a garment, and as a vesture (*περιβολων*) shalt thou fold them up, and they shall be CHANGED; but thou art the same, and thy years shall not fail." Heb. i. 11. 12.

As the *perishing* of the "old world" was not its utter destruction, but a material alteration in its form, properties, and appearance; so, from analogy, as well as direct inference from the text, the *dissolution* of the present world may be expected to amount to no more than a very material alteration, or such as may be signified by a change of raiment; which, though it may denude for a time, does not essentially destroy the body, but may increase its comeliness and beauty.

Some analogy has ever been recognised between the two great works of God, creation and redemption; Jewish and Christian writers (since the time

as supposed of Elias) have intimated the idea, that as the one was finished in seven days, the other will be accomplished in 7,000 years.—St. Peter admonishes the church that “one day is with the Lord as a thousand *years*, and a thousand years as one day,” and as he is there speaking of “the day of the Lord,” “in which the heavens shall pass away,” and “the earth also, and the works that are therein shall be burned up,” is not this “*day of the Lord*,” to be identified with THE THOUSAND YEARS six times specified by St. John, in six successive verses, where he saw “a new heaven and a new earth,” and heard the word of regeneration, sublime as the creative fiat, saying unto him, “IT IS DONE.” This is the declaration of him, who says, “I am Alpha and Omega, the beginning and the end.” It is his word, written for our instruction, on whom the *ends of the world* are come.—The last pages of the sacred volume are entitled to the same consideration as the first, and may be shown by internal evidence to refer to a dispensation here below. Some have contended for a mere allegorical sense and interpretation of the fall of man and the corruption of nature,—and they would be consistent in considering the recovery of man and the restitution of all things as an allegory also. How it has happened that so many pious and able men, convinced of the reality of the former on earth, should transfer the fulfilment of the latter beyond any sublunary state, it is not the province of the writer of these pages to explain, but it may be incumbent on him, differing as he does, *toto cœlo*, from such interpretation, to give some reasons for that difference.

The word Restitution, if its sense has been justly defined, can have little or rather no reference to hea-

ven, or the kingdom thereof, generally so called. The subject of prophecy is *that of prayer*, a kingdom to come, in which the will of God will be done *on earth* as it is in heaven. The three first chapters of the sacred record contain an history of the formation and corruption, and the three last may be considered as a prophecy of the reformation and restitution of all things. The former took place on earth, and therefore the latter may be expected to take place in a terrestrial state; but the inherent evidence of the prophecy seems plainly to declare it:—

1st, The establishment of the New Jerusalem is coincident with the downfal of the mystical Babylon; the same angel points out both. “One of the seven angels which had the seven vials full of the seven last plagues.” Rev. xx. 9. comp. xvii. 1. The angel appears to be the seventh, or last, because when the seventh vial is poured out, the same voice is heard, saying, “*It is done,*” and thus the downfal of Babylon, and the descent of the Holy City from heaven, are synchronical; and if one takes place under a dispensation on earth, so also the other.

2nd, A new *earth* is an *earth* still, having its nations and kings, for “the nations of them which are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it.”

3d, It appears by ch. xx. 9, that *after* the expiration of the thousand years, Gog and Magog “went up on the breadth of *the earth*, and compassed the camp of the saints about, and the *Beloved City*.” If this be “that great City, the Holy Jerusalem,” a church state on earth must be intended by the last chapters of the Apocalypse, for how are Gog and Magog, or any other enemies *on earth*, to encompass the mansions of the blessed above?

Many other instances might be adduced to show the inconsistency of placing the New Jerusalem state beyond the confines and existence of this terrestrial globe.

The immediate successors of the apostolic church uniformly coupled the restitution of all things with the triumphant state of the church on earth, whereas the abusers of this doctrine in subsequent times have generally been disposed to assert *their pre-eminence* during the present disordered state of things, and have appeared more desirous of reigning without Christ *over the earth*, in the present world, than of reigning with him *upon it* in the world to come.

The *Scriptural expectation* of the church, wholly orthodox on this subject, never did, and never can hold out any encouragement to pride or ambition, spiritual or temporal; it seeks not the honour which cometh from man, but participates "in the *earnest expectation* of the creature waiting for the manifestation of the sons of God." "*We know*," says the Apostle, "that the *whole creation* groaneth and travailleth in pain together until now." And these agonies are not the pangs of dissolution, but the struggles of life,—"Because the creature (or rather the creation) itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Compare Rom. viii. ver. 19—23, with the new song of the redeemed, the voice of angels, and the chorus of "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and *all that* are in them;" Rev. v. 9—13; then read in connexion Psalm cxlviii, and it will appear, how far the restitution of all things will constitute that **REGENERATION**, in which the Redeemer promised to his disciples that they should sit on thrones,—and of which in their inter-

mediate state, they declare with joyful anticipation,—“We shall reign on the *earth*.” Angels and saints before the throne of heaven, kings of the earth upon the earth, the sea and all that is therein, the redeemed and the regenerate,—“every creature, the whole creation,” once “subjected to vanity in hope”—all are represented as rejoicing together in the accomplishment of the mystery of God; and this is “the mystery of his will,” “that in the dispensation of *the fulness of times*, he might gather together in one ALL THINGS in Christ, both which are in heaven and which are on earth,” Eph. i. 10, and thus when the *fulness of the times* is come, the solemn declaration of the angel is made in the name of Him “who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be (prophetic) time no longer.” But “in the days of the voice of the seventh Angel, when he shall begin (be about) to sound, the mystery of God shall be finished, as he hath declared to his servants the *Prophets*.” “And the seventh angel sounded, and there were great voices in heaven, saying, The *kingdoms of THIS WORLD* are *become* the kingdoms of our Lord and of his Christ.” Rev. x. 5, xi. 15, comp. Dan. xii. 7.

The restitution of all things is connected with the second advent, or rather *mission*, of Christ to the Jews. “He shall *send* Jesus which before was preached unto *you*, (of the house of Israel,) whom the heavens must receive until the times of restitution;” and thus saith the Saviour by Hosea, chap. v. 15. “I will go and return to my place till they acknowledge their offence,”—“and so *all* Israel shall be saved, as it is written, There shall come

out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

"The heavens and the earth were finished, and all the host of them, and on the seventh day God ended his work which he had made, and he RESTED on the seventh day," Genesis ii. 2; and as in the third chapter of the Hebrews, the apostle is discoursing of the several rests of God and his people, he draws a due analogy between the rest of creation, and that of redemption, and shows that they conterminant in the rest (Sabbatism) of the people of God:—when they will not harden their hearts as in the wilderness, and when they will enter into that rest which Joshua of old could not give them. The rejected state of Israel is spoken of in the language applied to the state of chaos, Jer. iv. 23. "I beheld the earth, it was *without form and void*, and the heavens and they had *no light*,"—but when "the captive exile hasteneth that he may be loosed," the Lord declares his purpose in the language of creation, saying, "That I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people," Isaiah ii. 14—16. And thus again the restoration of Israel is spoken of in connexion with, or under the figure of the new creation. Isaiah lxv. 17. "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind, but be ye glad and rejoice in that which I create; for, behold I create Jerusalem a rejoicing and her people a joy." It might appear by this passage, that the new heavens and earth are only a figurative expression for the restoration of Israel—but the same expressions in St. Peter are clearly to be taken in a literal sense. He says, "We look for new heavens and a new earth, according to his *promise*."

The promise referred to may be found in a corresponding passage, where the new heavens are spoken of in comparison with, and apparently distinguished from the new Jerusalem church. “As the new heavens and the new earth which *I will make* shall remain before me, *so* shall your seed and your name remain.” Isa. lxvi. 22. And this will be when “the Lord will come with fire and with his chariots, like a whirlwind,” Isa. lxvi. 15. When “he cometh out of his place to punish the inhabitants of the world for their iniquity”—“he hath promised, saying, Yet once more I shake, not the earth only, but also heaven; and this, Yet *once more*, signifieth, the removing of those things that are made, that those things which cannot be shaken may remain.” Heb. xii. 26. Haggai ii. 6, 7, 15. xxvi. 2.

The first Adam was “a figure of him that was to come,” the second Adam, “the Lord from heaven.” To the first was given “dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over *all the earth*.” (Gen. i. 26.) This dominion, lost by transgression, is restored to “the Son of Man,” (Ps. viii. 6.) “Thou madest him to have dominion over the works of thy hands, thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. O Lord, our Lord, how excellent is thy name *in all the earth*.”

The comparison of this passage, as interpreted by St Paul, Heb. ii. 6—8, with 1 Cor. xv. 22—28, manifestly proves the same to be the dominion of the second Adam, and not of the first, and in a kingdom yet to come *on the earth*.

“By one man sin entered into the world, and death

by sin," and to Adam, he said, "Cursed is the ground for thy sake. Therefore the Lord God sent him forth from the garden of Eden to till the ground from whence he was taken, so he drove out the man, lest he should take of the tree of life." But the first promise of the Spirit to the churches is, "To him that overcometh, will I give to eat of the tree of life, which is in the midst of the paradise of God." This paradise will *then* be upon earth. For the tree of life, and the leaves are for the *healing of the nations*. And there shall be no more curse. (Revel. xxii. 2, 3.) Consequently, all the effects of sin will be done away, for "there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the *former things are passed away*." Rev. xxi. 4.

"The Son of God was manifested to destroy the works of the devil." Satan was the author of all evil. He was permitted to enter the first paradise, but will never gain admission into the second. For he is shut up till the thousand years are fulfilled, and when loosed, at their expiration, he is foiled in his last attempt against the camp of the saints, and is cast into the lake of fire. (Rev. xx.)

The church is "God's husbandry, God's building." The Lord God planted a garden in Eden, and there he put the man whom he had formed in his state of innocence. The second paradise will be "a city which hath foundations, whose builder and maker is God," to which the divine presence and communion will be restored, for "behold the tabernacle of God is with men, and he will dwell with them. And God himself shall be with them and be their God."

ALL were once perfect, and ALL must be at length RESTORED.

Sect. 6.—“*The Kingdom of Israel.*” Acts i. 4.

THE kingdom of Israel, in its primary constitution, was an ecclesiastical and civil polity. The supreme government was neither human nor angelical; but, regulated by the immediate superintendence of the divine presence and conduct, might justly be denominated a THEOCRACY. Whatever subordinate agents were commissioned as vicegerents in the administrations of its concerns, the first and only king of Israel was God himself.

In the renewal of the covenant with Abraham, which included the grant of the land of Canaan to the patriarch and to his seed as an everlasting possession, the original promise, “I will make of thee a GREAT NATION,” (Gen. xii. 2.) was thus enlarged, “I will make nations of thee, and kings shall come out of thee.” (Gen. xvii. 6.)

On the declaration of the covenant in Horeb, the divine supremacy and superintendence were more clearly announced. The descendants of Abraham, on their deliverance out of Egypt, were more distinctly recognised as the *people of God*, “Judah was his sanctuary, and Israel his dominion,” (Psalm cxiv. 2.) the subjects of his peculiar government and guidance; the Mosaical administration superseded the patriarchal, the lively oracles were received by the church in the wilderness, and the regal dispensation was established on the mount of Sinai, (Exodus xix. 2. Acts vii. 18.) “And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel, Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto

myself; now, therefore, if ye will obey my voice indeed and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine; and ye shall be unto me a KINGDOM OF PRIESTS, AND AN HOLY NATION."

Moses was but as viceroy, though called "*King in Jeshurun,*" (Deut. xxxiii. 5.) The Lord said unto Joshua, Moses' *minister*, "As I was with Moses, so will I be with thee," (Josh. i. 2. 5.) On the decease of Joshua, the government was administered by Prophets, Priests, and Judges, but during all this period, the supreme theocracy continued uninterrupted; "*The Lord was with the Judge,*" (Judges ii. 18.) And when the elders of Israel gathered themselves together and said unto Samuel, who had made his sons judges over Israel, "*Make us a king to judge us like all the nations,*" the thing was *evil* in the eyes of Samuel; and Samuel prayed unto the Lord, and "*The Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee, for they have not rejected thee, but they have rejected me, that I should not reign over them.*" (1 Sam. viii. 7. and xii. 12.) "*Ye said unto me, Nay, but a king shall reign over us, when the Lord your God was your king.*"

Two material objects appear to be combined in one design by the institution of the Hebrew polity—the preservation of the knowledge of the **ONE GOD**, as the Creator, and as the moral governor of the universe. True religion and civil subjection were closely compacted together—devotion towards God, and obedience to the powers ordained of him, were enjoined by the same sanction, and held as of common obligation. The disruption of one tie led to the dissolution of the other. Resistance against human au

thority was accompanied by the renunciation of an heavenly king—the close relation in principle between sedition and impiety was exemplified in the days of Moses and of Samuel. “Our fathers would not obey, but thrust him from them, and in their hearts turned back again unto Egypt, saying unto Aaron, Make us gods to go before us, for as for this Moses which brought us out of the land of Egypt, we wat not what is become of him.” (Acts vii. 39.)

So when “The people refused to obey the voice of Samuel, and they said, Nay; but we will have a king over us, that we also may be *like all the nations*, and that our king may judge us and go out before us,” (1 Sam. viii. 19,) the Lord said concerning them, “I gave thee a king in mine anger, and took him away in my wrath,” (Hosea xiii. 11,) the distinguishing character of Israel was lost,—discontent led to division, and revolt issued in idolatry—government and religion fell as they stood, together; priests were made of the lowest of the people; calves were set up in Dan and Bethel, and the kingdom of Israel was rent in twain. The defection of Israel from the divine government, and the subsequent revolt of the ten tribes, were overruled of Providence, to promote the final establishment of that kingdom to come, the future organization of which appears to be the great scope of the word of prophecy, as the closing and consummate dispensation of the whole mystery of God.

The accession of Saul to the kingdom of Israel led to the establishment of the throne of David, in whose seed according to the flesh, the kingdom of Israel was to be set up for ever in a peaceful and triumphant state, adumbrated by the reign of Solomon his son, commenced during the life of his fa-

sher. The revolt of the tribes, to omit other purposes, which it might be permitted to answer in the divine economy, still serves this important end of proving that the kingdom finally to be established in the seed of David cannot yet have commenced, because in *that* the breach is to be repaired. The tribes of Israel and Judah are to be united in one house under one head, one fold under one shepherd, one kingdom under one king, “*one nation* in the land upon the mountains of Israel, and **ONE KING** shall be king to them all, and they shall no more be two nations, neither shall they be divided into two kingdoms any more at all.” (Ezek. xxxvii. 24.) The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and teraphim; afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness *in the latter days.*” (Hosea iii. 5.)

As the separation between the kingdoms of Israel and Judah did not take place till after the death of David the son of Jesse, and as the condition of the children of Israel could not at that, or any time since elapsed, correspond with the last cited passages from Ezekiel and Hosea, it follows as a necessary consequence, that either the former David must be raised from the dead, and actually sit again upon the throne of Israel, or some person typified by him, must (if there be meaning in language, or truth in prophecy) be yet expected to occupy that station in future. The general consent of Jewish and Christian interpretation admits that David is spoken of in the sacred Scriptures as a type of the Messiah; and that David himself speaks continually in the

person of the Christ, rather than in his proper character, is a point now sufficiently ascertained, and additional illustration may be deemed superfluous. Our Lord's last declaration to his disciples is decisive as to the prophetical and typical relation of the book of Psalms, and their application to transactions manifestly subsequent to his incarnation and sufferings ; "All things must be fulfilled which are written in the law, and in the prophets, and in the Psalms concerning *me*." (Luke xxiv. 44.) The duty of a Christian inquirer is to follow the line and rule of interpretation adopted by the Saviour, when "beginning at Moses and all the prophets, he expounded to them in all the Scriptures the things concerning himself." The mode he pursued as to his *suffering* is equally applicable to his *triumphant* kingdom, and the result of comparing Scripture with Scripture will be, that a kingdom is yet to come, in which Christ will sit on the throne of David as king of Israel, and that this can be neither the kingdom of God within us, nor the eternal throne of God in the highest heaven, is manifest from the consideration, that the literal David (his father according to the flesh) never could be supposed to set up the one, and never can be expected to sit upon the other.

With this preliminary remark, which if correct, must never be lost sight of in the inquiry, we proceed to search the Scriptures, and to consider what grounds they afford to sanction the *expectation* of a kingdom of Israel yet to come, or rather to be restored, in the person of the Messiah, as a descendant of David according to the flesh.

It has generally been supposed, rather on admission than examination, that all promises and prophecies of this character were fulfilled at the incar-

nation of Christ in his personal ministry, and that they are altogether satisfied and accomplished in the spiritual dominion which he still exercises according to his promise in his believing people; or, that the complete establishment of his triumphant and glorious kingdom is reserved unto the last state of eternal blessedness in heaven after the destruction of the world.

In support of this opinion, such a passage as “the kingdom of God is within you,” will be cited with ready confidence, and received as a sufficient answer to the expectation of any other upon earth; forgetting that the expression, “The kingdoms of *this world* are become the kingdoms of our Lord and of his Christ,” is equally clear and decisive (or rather more so, according to the original and the context) as to the certainty of a temporal and earthly kingdom, far exceeding that of David or of Solomon. The fact is, that by *opposing* passages of Scripture to one another, instead of *comparing* them, thus observing their consistency and respective applications, we mutilate the character of both, cast them out of our hands as it were, and break them to pieces as Moses did the first tables of the Law, whereas by holding them up together, we may find them to be as consistent as the two parts of the decalogue itself; for instance, compare Luke xvii. 20—30. with Luke xxi. 25—36, *oppose* or confound the kingdoms of God mentioned in each, and the whole is inconsistent. *Compare* their relative application by the line of distinction between the two given in ver. 25. of chapter xvii, and both are put in their places, and all difficulty removed.

“ When he was demanded of the *Pharisees* when the kingdom of God *should come*, he answered them,

The kingdom of God cometh not with observation, (outward display) neither shall they say, Lo, here! or, Lo, there! for the kingdom of God is within you."

To the *Pharisees* who placed all their religion in outward forms and the observance of the ceremonial Law, he spoke of a spiritual kingdom to be established by himself, and afterwards carried on and maintained by his Spirit in the heart. But to his *disciples* in whose hearts *this kingdom* was in a measure come, he speaks of another, and yet future: "He said unto the disciples, The days **WILL COME**, when ye shall desire to see one of the days of the Son of man, and ye shall not see it;" and then he speaks of a coming with *much observation*, "for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, *so shall also the Son of man be in his day*;" and then follows the key verse of the subject, that which opens and explains the two kingdoms within and without; "*But first must he suffer many things, and be rejected of this generation.*" The kingdom of patience and the kingdom of power are here distinguished as to the Messiah himself, and in chap. xxi. the distinction is extended to the disciples and to the whole people of the Jews; "They shall lay their hands on you, and persecute *you*;" "Ye shall be hated of all;" "*In patience possess ye your souls;*" and "*There shall be great distress in the land, and wrath upon this people,* and they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the **Gentiles**, until the times of the **Gentiles** shall be fulfilled;" and then, after certain prognostics of his approach, "*then shall they see THE SON OF MAN coming in the clouds with power and great glory;*" and

after other indications as clear as those of summer, which none can mistake, “WHEN ye see these things come to pass, KNOW YE THAT THE KINGDOM OF GOD IS NIGH AT HAND.” Here then we find a *kingdom of God* which is not to *commence* or to be nigh at hand, till the second *coming* of the Son of man, and therefore, as clearly to be distinguished from “*the kingdom of God within*,” as a secret operation on the soul of an individual differs from an atmospheric phenomenon, co-extensive with the limits of the natural horizon, and discernible by every dweller on the earth. Consequently, these two kingdoms are not to be *confounded*, whatever may be their *connexion*, and *that* is truly very close and intimate, for none but the subjects of the one have any part or lot in the other.

At the first coming of the Saviour to establish his spiritual kingdom, the children of Israel, to whom he was sent, were pre-occupied by the numerous and distinct declarations of prophecy, concerning their final deliverance and emancipation on the establishment of the kingdom given by covenant to David, and at that time subjugated by the Romans. Nothing could therefore be more natural, than the *expectation* expressed by the disciples at Emmaus, “We trusted that it had been he which should have *redeemed Israel*,” (a *tyramide Romanorum, est in his verbis descriptio Messiae ex recepta eorum temporum sententia*.—Pole in loc. Luke xxiv. 21.) Our Lord said nothing at the time to refute such an expectation as groundless, but upbraided the disciples for not observing and believing what the prophets had also spoken concerning the sufferings which were to precede; “Ought not Christ to have suffered these things?” Afterwards, when the question

was distinctly put to him, “ Lord, wilt thou *at this time* restore *again* the kingdom to Israel?” His answer cast no doubt on the *expectation itself*, but respected only *the time* of its accomplishment; “ It is not for you to know the times and the seasons which the Father hath put in his own power.” “ To every thing there is a *season*, and a *time* for every purpose under the heaven;” (Eccl. iii. 1.) and the season was now arrived, for a more complete establishment of *the kingdom within*, which the disciples had before been commissioned to set up immediately, beginning at Jerusalem. A manifest proof that neither in the question of the disciples, nor in the answer of our Lord, was any reference had to the spiritual kingdom, for that had no *fixed time of commencement, and the set time* for its enlargement was come, and was already *known*. It is worthy, however, of remark, that at the period when a knowledge of *the time* of another kingdom (that of Israel) was hidden, *the manner* of its commencement was specially declared; “ This same Jesus which is taken up from you into heaven, shall so come in like *MANNER* as ye have seen him go into heaven.” “ A cloud received him out of their sight.” The coming of Christ and the kingdom to come, are manifestly coincident.—When the kingdom of Israel was first established, Ex. xix. 5, 6, the Lord said unto Moses, “ Lo, I come unto thee in a thick cloud.” When St. John “ in the kingdom of patience,” received a fuller revelation concerning the Son of man coming in his kingdom of *power*, he says concerning that, “ Behold he cometh with clouds.” Our Lord testified the same to Caiaphas; “ Ye shall see the Son of man sitting at the right hand of *power*, and coming in the clouds of heaven,” (Mark xiv. 6).

This declaration, as remarked in a former section, being made to a high priest, might refer to the same testimony in the prophecy of Daniel, by which it appears, that the kingdom to be set up is the same with the *kingdom of Israel*.

When the metal image, representing the monarchies or kingdoms of *this world*, is broken by the stone which becomes a mountain, and filleth “THE WHOLE EARTH;” the toes represent the ten or several sovereigns of the Roman empire, (Dan. ii. 44). “In the days of *these kings* shall the God of heaven *set up* a kingdom which shall never be destroyed,” or, as explained in the same verse, “the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms.”

In the corresponding vision of the four beasts, (chap. vii.) the prophet is told, “these great beasts, which are four, are four kings (or monarchies) which shall arise out of *the earth*,” and on the destruction of the last, “one like the SON OF MAN came with the clouds of heaven,” to whom there was given “dominion and glory, and a kingdom, that all people, nations, and languages should serve him;” which is afterwards, (ver. 27) said to be “under the whole heaven,” and by consequence, *over and upon the whole earth*; and this kingdom is thrice (v. 18—22 and 27) said to be given also to the saints of the Most High. Compare these expressions with the promise of Christ to his disciples; “I appoint unto you a kingdom as my Father hath appointed unto me.” “in the regeneration, when the Son of Man shall sit in the throne of his glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel,” (Matt. xix. 28). “Ye shall see Abraham, Isaac, and Jacob, and all the prophets, in the kingdom of God.” “And

they shall come from the east and the west, and from the north and the south, and shall sit down in the *kingdom of God*," (Luke xiii. 28).

Consider the 144,000 sealed of all the tribes of the children of Israel, with "the multitude which no man could number of all nations, and kindreds, and people, and tongues, which stood before the *throne*," Rev. vii. 9). Comp. Dan. vii. and Rev. xix, and it appears most manifest that the kingdom which the God of heaven gives to the Son of Man, is the same which Christ appoints to his disciples, and in this kingdom of Israel they and all the saints mentioned in Dan. and Rev. xx. 4. will live and reign with Christ a thousand years on *the earth*.

In order to elucidate the proposition that this triumphant state of the church on earth is the kingdom of Israel promised to the Messiah, as the seed of David, nothing is requisite but candidly and cautiously to examine the several passages, or the most prominent, in which mention is made of David's kingdom as the subject of promise and of prophecy ; and a more legitimate conclusion can scarcely be drawn than *this*, that whatever received only a partial accomplishment in the person of the literal David, remains to be fulfilled in the person of his anti-type, the Messiah, and that whatever was not fulfilled at the *first*, remains to be completed at the *second* coming of Christ. The argument of the Apostle (Acts ii. 29.) concerning the resurrection of Christ, to show that David in spirit spake of Christ, will apply with equal force to the kingdom as well as to the person of David ; David's kingdom is passed away, but that of Christ *when set up* is never to be removed—the kingdom in question is not to commence, as has been shown, till the second advent

or mission of Christ, at the restitution of all things, (Acts iii. 18—26.) “ Those things which God before had showed, by the mouth of all his prophets, that Christ should *suffer*, he hath so *fulfilled*,” and of these times (when he shall come to reign) when he will restore all things, and above all, the kingdom of Israel, “ God hath spoken by the mouth of all his holy prophets.”—God promised to Abraham that in his seed, “ which is Christ,” (Gal. iii. 16,) all the families of the earth should be blessed.—He promised to David, “ I will set up *thy seed* after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne for ever. I will be his Father, and he shall by my Son, and I will not take my mercy away from him, as I took it away from Saul,” (in whose person the theocracy of Israel was first interrupted) 2 Sam. vii. 12, and 1 Chron. xvii. These passages compared with Ps. lxxxix. Heb. i. Rom. i. and especially Acts ii. 30, show that Christ and his kingdom, and not that of a literal David, was the great and ultimate scope of the promise.

Accordingly Isaiah testifies the same in his most distinct prophecy of the Prince of peace—“ Of the increase of *his government* there shall be no end, upon *the throne of David, and upon his kingdom*, to order, and to establish it with judgment and with justice, from henceforth, even for ever; the zeal of the Lord of Hosts *will perform this*,” (Isaiah ix. 7.)

So chap. xxiv. 25, “ The Lord of Hosts shall reign in mount Zion, and in Jerusalem, and *before his ancients* gloriously.” So chap. xxxii. 1, “ A king shall reign in righteousness, and princes shall rule in judgment;” and chap. i. 26, “ I will restore *thy* judges as at the first, and *thy* counsellors as at

the beginning; afterwards thou shalt be called, the City of Righteousness."

So Jeremiah xxiii. 3, "I will raise unto David a righteous branch, and a king shall reign and prosper, and execute judgment and justice *in the earth*," and this must needs be at the second coming of Christ, for it cannot apply to the first: "In his days Judah shall be saved, and Israel shall dwell safely," and the context proves beyond dispute, that it is not on the return from Babylon, but on the last restoration of the Jews from "*all the countries*" where they are scattered.—See also Jer. xxxiii. 14—16, proving the same position beyond all controversy.

The xxxviith of Ezekiel from ver. 11, deserves the fullest consideration, as it contains the most comprehensive and conclusive arguments on the point—this having been already noticed, one more most remarkable passage shall be cited, viz. chap. xlvi. 7, "Son of man, the place of my *throne*, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel *no more defile*."

So in Hosea xiii. 9, "O Israel, thou hast destroyed thyself, but in me is thy help: I will be thy KING." So Micah iv. 7, "I will make her that halted a remnant, and her that was cast off a STRONG NATION, and the Lord shall reign over them *in mount Zion*, from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even *the first dominion*; THE KINGDOM SHALL COME TO THE DAUGHTER OF JERUSALEM;" and chap. v. 2, "Thou Bethlehem Ephratah, though thou be little among the thousands of Judah, out of thee shall he come forth unto me who *is to be RULER IN ISRAEL*."

Thus in Zech. vi. of “the man whose name is the BRANCH,” “He shall sit and rule upon his throne, and he shall be a PRIEST UPON HIS THRONE.”

And, finally, Zech. chap. xiv. concerning the day of the Lord. (ver. 4.) “His feet shall stand in that day upon the mount of olives, which is upon Jerusalem on the east.” (ver. 5.) “The Lord my God shall come, and *all the saints* with thee.” (ver. 9.) “AND THE LORD SHALL BE KING OVER ALL THE EARTH.”

Such is the testimony of Moses and the Prophets; that of the Psalms is general and clear: taking Ps. ii. as the key. Other passages might be adduced, but those have been selected which refer distinctly to the *regal dispensation of the Son of man*, under circumstances not realized at his first advent.—1st, *The salvation* of Judah and Israel. 2d, *The restoration* of the ten tribes. 3d, *The gathering* of the Jews out of *all countries*. 4th, *The settlement* of them *in their own country*, to be “pulled up no more.” 5th, *The universal establishment* of Christianity. 6th, *The entire destruction* of the monarchies of the metal image and the enemies of the church. 7th, *The unity* of doctrine, and *uniformity* of Christian worship. It remains briefly to advert to a few of the passages in the New Testament not already noticed, confirmatory of an *expectation*, recognised even by heathen writers at the first advent of Christ.

“An old and firm opinion had prevailed over all the East, that it was written in the ancient books of the priests, that some coming out of Judæa should obtain the EMPIRE OF THE WORLD.” (See Suetonius, life of Vesp. chap. iv. Tacitus’s History, Book v. chap. xiii. and Josephus, Book v. chap. xiii. Sect. iv.) It originated as supposed in the prophecy of

Balaam, “A sceptre shall rise out of Israel,” “out of Jacob shall come he that shall have dominion,” and possibly the Agag and the Amalek of that chapter may have more reference to the Antichristian enemies whose destruction is to precede the last kingdom of Israel, than is generally supposed. (Comp. Num. xxiv. with Ezek. xxxviii. Jer. l. and Rev. xviii. and xix.) The first and most remarkable testimony is that of Gabriel to the Virgin, “The Lord God shall give unto him *the throne of his Father David*, and he shall reign over *the house of Jacob* for ever, and of his kingdom shall be no end.” (Luke i. 32.)

And thus (to omit the citation at length of passages which must be familiar to every Christian reader,) it may be remarked that our Lord was born and died “King of the Jews,” that he was adored *as such* by Gentiles in the manger, and reviled *as such* by Jews on the cross. The chief priests and the scribes could neither obtain from Pilate an alteration in his superscription, neither could they vary the terms on which the kingdom of Israel was to be maintained. “Let Christ the King of Israel (said they among themselves) *descend now* from the cross that we may see and believe,” (Mark xv. 32) whereas God had sworn unto David, that “He would *raise up* Christ to sit on *his* throne.” Acts ii. 30. He was to ascend and to sit down on the throne of his Father, before he would give to his followers, to sit on his throne when all his foes should be made his footstool. To those who thought that “the kingdom of God would immediately appear,” he had testified by a parable that he was *to go away to receive this kingdom, and to return to set it up*, (Luke xix. 21.) and thus the penitent on the cross asked a

participation of his glory, when the crown should succeed. He had seen the superscription, and cried out, “Lord remember me when thou comest **IN** (not into) **THY KINGDOM**,” (*εν τη βασιλειᾳ ος.*)

The Jews however, would not have “this man to reign over them,” or this God to reign in them. They, like their forefathers, would be as the nations, “We have *no king* but Cæsar,” and this is the language of many among them still, “but that which cometh into your mind shall not be at all, that ye say, We will be as the heathen.” “For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me.” Ezekiel, xx. 32, 40. “If those ordinances of the sun and moon depart, saith the Lord, then the seed of Israel shall cease from being a NATION before me for ever.” Jer. xxxi. 36. It is written, “I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen,” “but they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem.” (Haggai ii. 22. and Jer. iii. 17.)

“Blessed is the king of Israel that cometh in the name of our Lord;” “Blessed be the kingdom of our Father David;” (Mark xi. 10. and John xii. 13) was the proclamation, when Christ entered Jerusalem—and then was one prophecy of Zechariah fulfilled; (chap. ix. 9.) “Thy king cometh sitting on an ass’s colt;” but another of the same prophet yet remains to be accomplished: (Zech. ii. 10—13.) “When the Lord shall inherit Judah his portion, in the holy land, and shall choose Jerusalem again.”—“These things understood not his disciples at the

first," (John xii. 16.) neither do they seem to understand them now, for if our Lord had intended this inauguration of his kingdom as the seed of David on the throne of his father according to the flesh as its last and only manifestation, how could he teach his disciples that the kingdom of God would not be nigh at hand or commence, till "the times of the Gentiles should be fulfilled?" How could he teach us to pray, "Thy kingdom come," if already and altogether established? He told his followers, that "Jerusalem is the city of THE GREAT KING," and when has it yet been as it is to be, "a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes whereof shall ever be removed?"—Never has this yet taken place, nor to all appearance will it till the THEOCRACY of Israel be restored, and all its ancient forms of administration be concentrated in *one*; for the name of the city from that day shall be "The Lord is there;" "Jehovah is our Judge; Jehovah is our Lawgiver; Jehovah is our King." (Isaiah xxxiii.)

"Shout, O Israel: be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments; he hath cast out thine enemy: THE KING OF ISRAEL, the Lord is in the midst of thee: thou shalt not see evil any more." (Zeph. iii. 14. 15.)

SECT. 7. *Types.*

THE design of the preceding sections, has been to elucidate in a *doctrinal* form, the most prominent circumstances of the closing period of the Christian economy—distinguished as it is from all others, past or present, and exclusively denominated "THE DISPENSATION OF THE FULNESS OF THE TIMES."

With this view, six passages of Scripture have been selected, which have hitherto been referred in their application to *the present constitution of the church on earth*, or transferred, for complete accomplishment, to a state ulterior to the existence, and consequently *independent of the circumstances of this material universe*: whereas, an intermediate and defined condition between the two, *terrestrial and heavenly, temporal and spiritual, legal and evangelical, local and universal*, will appear, on due examination, to be no “cunningly devised fable,” but THE SCRIFTURAL EXPECTATION OF THE CHURCH; a consummation partially revealed and successively exemplified, from the commencement to the conclusion of the sacred record of inspiration.

This *doctrine* is not only maintained by the texts and contexts already discussed, but is implied or corroborated by numerous other passages, which it must be allowed will, on every other mode of interpretation, admit only of a forced and very inadequate construction, whereas that suggested in these papers, while it is repugnant to no received article of revelation, is consistent with the whole analogy of faith, and runs parallel with the gradual development of the entire scheme of man’s salvation in body and soul, concerning which, “God in sundry PARTS (πολυεργος) and in divers manners” hath spoken to his church.

Each succeeding dispensation has added somewhat to the glory and dignity of that which came before, and this, which is the last, the most dignified and most glorious, seems to have been progressively represented by ALL. The paradisaical state was succeeded by the patriarchal, and the legal by the evangelical, which, as to its present form, will,

it should seem, give place at last to that which may be termed **THE REGAL DISPENSATION**. The prophetical office of Moses, and the Levitical priesthood of Aaron, have already found their antitypes in the prophet like unto Moses, and in the more excellent ministry of Christ, but even these, in the delivery of the law from Sinai, and in the coming forth of the high priest to bless the people, after the acceptance of the sacrifice within the veil, will not receive their perfect and correspondent accomplishment under the gospel, until the fulfilment of the new covenant made with the literal Israel, when the law shall be written on their hearts, and go forth again from Jerusalem; till Christ, who is “not entered (like Aaron) into the holy places made with hands,” but into heaven itself, shall come again an high priest of good things to come, for, “unto them that look for him, shall HE appear *the second time* without sin unto salvation.”

“The law made nothing perfect,” being only “a shadow of good things to come;” and yet under the Gospel, “We know in part (only), and we prophesy in part, but when that which is **PERFECT** is come, that which is in part shall be done away.” “Now we see through a glass darkly, (in an enigmatical manner) but then face to face.” “When Christ shall appear, we shall appear with him in glory.” “We shall *see him* as he is.” “We shall know as we are known.” Till then, it is “given,” to his true disciples only, “to *know* the mysteries of the kingdom,” to others, they are concealed in parables, announced in prophecy, or adumbrated by typical institutions, events, and persons, the most remarkable of which will now be briefly considered:—

TYPICAL PERSONS.

The first representative of Christ was Adam, ΟΣ ΕΣΤΙ ΤΥΠΟΣ ΤΟΥ ΜΕΛΑΟΝΤΟΣ, who is a **TYPE** of him who *is* to come. Our version renders it, “Who is *the figure* of him who *was* to come.” (Romans v. 4.) It may be questioned whether the word *μελλωντις*, which has a future reference, can with propriety be thus retrospectively applied, where the verb in connexion is in the present tense; and it seems as though the apostle were speaking in the context, of that life which is to be manifested, and that reign which is to date its commencement in the persons of the saints, rather from the second than from the first advent, when “*they that receive abundance of grace shall reign in life.*” However this may be, the apostle has used the word *μελλοντος*, and our translation confirms the remark in a passage where *that* kingdom and life are distinctly recognised and identified with the second coming; “I charge thee therefore before God and the Lord Jesus Christ, who shall (*μελλοντος*) judge the quick and the dead at his appearance and his kingdom.” (2 Tim. iv. 1.)

The principle of an inchoate and complete accomplishment of prophecy, (and so of typical representation) suggested by Lord Bacon, and adopted by Bishop Horsley, is that which alone can reconcile and rightly divide those portions of Scripture which speak of a double advent collectively—this principle will illustrate the type of Adam. It is not to the present purpose to enumerate the particulars in which this significant outline of the Messiah’s character was filled up by his incarnation and offices as the covenant head of his people, all that is requisite, is to notice a few of the peculiar features deficient in the first, which remain for exemplification at the second appearance of the Son of Man.

The first Adam was formed at once in the perfection of manhood, and in the fulness of strength and of stature; the last Adam appeared as a babe, “He grew up as a tender plant, and as a root out of a dry ground.” The head of nature was gifted with all his knowledge at once; the head of grace “*increased in wisdom;*” the one was subject by natural relation to his parents—the other, by divine appointment, had no superior on earth. “The first man” was placed in a garden of delights; the second was led into a wilderness and passed through a vale of tears. To the first, all creatures were submissive, all nature tributary; the last, was destitute of the refuge of the animal world—a place, whereon to lay his head—and acknowledged his dependence in his civil relation, by condescending to pay tribute to Cæsar. The first Adam was “a living soul,” the second, made his soul an offering unto death for sin. “The first man was of the earth,” and had dominion over it; the second refused the kingdom thereof, and descended into hell; but when he shall appear again as “the Lord from heaven,” and as “a quickening Spirit,” all deficiencies in the original type will be supplied: the Father of mankind will be fully represented in the glorious person of his antitype, “The Father of the age to come,” *πατὴρ μελλοντος αἰώνος.* (Alex. Sept.) He will quicken the mortal bodies of his saints, by his Spirit which dwelleth in them, and they shall “reign with him in life.” “To him will be given dominion, and glory, and a kingdom, that all people, and nations, and languages, should serve him,” Dan. vii. 14. “All things (will be put) under his feet; all sheep and oxen, yea, and all the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through;

the paths of the seas." (Psalm viii. 9.) His name will be excellent in all the earth, for the earth itself shall be *renewed*, (Ps. civ. 30.) The wilderness shall blossom again like Eden, and the desert like the garden of the Lord. The wolf and the lamb will feed once more together; the creation cease to groan; all that fell will be restored, and every breach repaired; the natural offspring of the first, who are also found among the spiritual seed of the second Adam, will be admitted "to eat of the tree of life which is in the midst of the paradise of God," Rev. ii. 7. When the whole mystical body shall come unto a **PERFECT MAN**, "unto the measure of the stature of the fulness of Christ." (Eph. iv. 18.)

"ENOCH, the seventh from Adam," walked with God.—"He pleased the Lord, and was translated"—and thus prefigured those who shall be alive, and remain, and be caught up to meet the Lord in the air; when, according to his own prophecy of the seventh age of the world, "The Lord cometh with ten thousand of his saints."

NOAH lived in a corrupt age, and under a general defection of doctrine and manners; and under such circumstances will the Son of man be revealed, according to his own testimony, Matthew xxiv. 37. Noah was a preacher of righteousness, and doubtless gave ample warning of the approaching deluge; but his preaching does not appear to have been very successful. The building of a vessel upon dry land was considered in as contemptuous a manner as a preparation for a correspondent judgment would now be regarded by the world which lieth in wickedness. The church itself seems to rest contented with the figure, as representing the dangers to which the church militant is at all times exposed, without re-

ferring it at all, or, as the Scriptures do, *exclusively* to the great tribulation immediately preceding the second advent; thus inadvertently completing the parallel, and fulfilling the type themselves; “They ~~KNEW~~ not until the flood came and took them all away: *so shall also the coming of the Son of man be.*”

ABRAHAM, as “the heir of the world” and the father of the faithful, in his call, on the destruction of Sodom by fire; in the barrenness of his wife, and his possession of the promises, is an eminent type of his posterity in the latter days. The circumstances of his two sons are declared by the apostle to be an ALLEGORY, Gal. iv. 24. “Agar answereth to Jerusalem, which now is, and is in bondage with her children, but Jerusalem which is above is free, which is the mother of us all.”

Considering that Abraham died 1822 years *before* Christ, and the descendants of Ishmael possess the land promised to Isaac at this very day, considering that God has already fulfilled his promise to Hagar concerning her son, “I will make him a great nation,” we may be assured that the counterpart of the allegory will be realized on the *descent* of the new Jerusalem, the antitype of the old, and that the promise to Abraham, “In thee and in thy seed, shall *all the nations* of the earth be blessed,” will be as literally fulfilled, when the descendants of the bond-woman will be cast out of the land of promise, and the posterity of the free-woman be placed therein, and be “*plucked up no more.*”

MELCHISEDEC was an eminent type of Christ. His regal and sacerdotal character has never received its full exemplification, and never will upon earth, till “the Priest of the Most High God,” after the similitude of an unchangeable order, shall sit

upon his throne, and “he shall be a Priest upon his throne, (Zech. vi. 13.) king of Righteousness and king of Peace.” “AND THIS SHALL COME TO PASS;” read in succession Gen. xiv. Psalm lxxvi. Zech. xiv. Heb. vii. and Rev. xix. “Melchisedec king of Salem, Priest of the Most High God, met Abraham returning from the slaughter of the kings, and blessed him.” (Hebrews vii. 1.) “At Salem is his tabernacle, and his dwelling place in Zion. There brake he the arrows of the bow, the shield, the sword, and the battle. He shall cut off the spirit of princes; and is terrible to the kings of the earth.” (Psalm lxxvi.) Then shall the antitype of Melchisedec be fully manifested, “When the Lord of Hosts hath visited his flock, the house of Judah, and hath made him as his goodly horse in the battle.” “And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine.”

A priest upon his throne, is the very character which Antichrist has assumed and endeavoured to maintain; but it belongs exclusively to Christ, on the final establishment of the regal dispensation, on the destruction of the beast and his army, who fight against the King of kings.

Of DAVID and SOLOMON, it is sufficient to remark in general, that as the former was a type of the militant, so the latter was a type of the triumphant and peaceful state of the church on earth.

TYPICAL INSTITUTIONS.

Of the numerous institutions of the legal economy, three only shall be touched upon, which bear directly on the dispensation in question. No substance under the Gospel has yet, in any degree, been answerable to these shadows under the law. These

are, The Sabbatical Year; The Jubilee; and the Feast of Tabernacles.

First, *The Sabbatical Year.*

By this institution, every seventh year was *sanctified*, it was called A SABBATH TO JEHOVAH, Lev. xxv. 4. Its privilege was extended to the land; "A Sabbath of rest to the land," Ibid. Every seventh year, every creditor was obliged to release his debts; "He shall not exact of his neighbour, or of his brother, because it is called The Lord's release," Deuter. xv. 2. All Hebrew servants were discharged from bondage; "Six years shall he serve, and in the seventh he shall go out free for nothing," Exodus xxi. 2. Animals were included in the blessing, "For thy cattle, and for the beast that are in thy land, shall all the increase thereof be meat," Leviticus xxv. 7. At the conclusion of the year the Feast of Tabernacles was kept; the law was read; and the Jubilee year ensued, in which the great trumpet was blown, and "every man returned to his possession," Deut. xxxi. 10—13. Leviticus xxv. 7.

It is obvious, that under the Gospel dispensation, nothing analogous to these institutions has yet occurred. *One year* is not more sanctified than another; the land has no remission; and it yields its fruits reluctantly; creditors exact their debts with unabating rigour; service has no intermission; and slavery is scarcely abolished among men.

The Feast of Tabernacles has no commemoration in the church, and animals derive no benefit from divine institutions of any kind; but a time is to come, when the creature shall be delivered from the bondage of this corruption, and there is a *Sabbatism* which remaineth to the people of God. "The great

trumpet shall be blown, and they shall come which were ready to perish—and shall worship the Lord in the holy mount of Jerusalem,” Isai. xxvi. 15. “The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads,” Is. xxxv. 10. Exactors will be righteous, and violence will be heard no more—“Holiness unto the Lord be written on every vessel, and upon the bells of the horses”—the hallowed Jubilee will be kept, and “liberty be proclaimed throughout the land.” When the Sabbatical period shall commence, when “THE YEAR OF THE REDEEMED” is come, God will in very deed dwell with men upon earth.

As Moses was admonished of God when he was about to make the tabernacle, “See that thou make all things according to the pattern ($\tau\omega\tau\pi\alpha\tau\omega$, the type) shewed to thee in the mount,” Hebrews viii. 5: so Christ, when raised up a Prophet like unto Moses, “a minister of the sanctuary and of *the true tabernacle*,” appears to have exhibited on another mount a pattern, or type, of another and future condition of the church on earth. When “the former things are passed away,” “behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them their God,” Rev. xxi. 3. This is a terrestrial state, for it is in “*a new earth*”; and yet it is *heavenly*, for where God dwelleth there is heaven. It is a *temporal* state, for “every one that is left of the nations shall go up from *year to year*;” and it is spiritual, because its object is “to worship the King, the Lord of hosts,” It is *legal*, because it is to keep the feast of tabernacles, which was a typical as well as commemorative institution of the *law*; and it will be evangelical, because the Gospel, which now only commemorates the time when the Word

was made flesh and dwelt in a tabernacle of clay (*εσχηνωσεν*), will then be perfected in the redemption of the body, and the manifestation of the sons of God: when the Saviour will no longer veil the majesty of his divine person, but be manifested in the glory of God his Father.

The dispensation will be *local*, because “in Jewry will God be known, and at Salem will be his tabernacle;” it will be universal, for “all the ends of the earth shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before him.” (Ps. xxii. 27.) Zech. xiv. 17, “It shall be, that whoso will not come up of *all the families* of the earth unto *Jerusalem*, to worship the KING the Lord of hosts, even upon them shall be no rain;” but “the Lord will smite the *HEATHEN* that come not up to keep the feast of tabernacles;” and “*all the nations* shall be *punished* that come not up to keep the feast of tabernacles.” To what period, it may be asked, of the legal economy, are we to look for the fulfilment of this remarkable prophecy? In what stage of the Christian dispensation have these circumstances been hitherto exemplified? Under the law, no uncircumcised person had any lot in the commonwealth of Israel, nor communion with the ceremonial service of the temple at Jerusalem. The great object of those institutions was, to separate the descendants of Abraham from the heathen round about them, and from all the nations of the earth. Since the substitution of the Gentiles as the spiritual Israel and church of God, no pains have been spared by Christian interpreters, to make out an almost exclusive claim to the blessings of prophecy yet unaccomplished. No dexterity has been wanting to show, if it were possible, that the figures of the legal economy have already received their full and ultimate ap-

plication in the spiritual ordinances and worship of the Christian church as already established. Christ, it is true, is our passover, and the feast of weeks is, or rather ought to be, spiritually transferred to the Christian Pentecost; but what authority is there for supposing that the festival in which we commemorate the first advent of the Messiah, will correspond with the solemnities of the third great feast of the Jewish year, which, according to its final constitution in the word of prophecy, cannot be kept at all till the literal restoration of the Jews, and the local establishment of the kingdom of their Messiah? Did the Christian church exhibit the pattern of a city at unity with itself, and exemplify the character of the true circumcision, there would be less presumption in arrogating to herself the titles and privileges of the ancient Israel of God in their converted state—there might be some hope that her tabernacle would never be taken down, and none of her cords be loosed, but that the families of the earth would worship before her, and walk in her light. Alas! darkness still covers the nations, and gross darkness the people. Peter asked leave to build only three tabernacles, but three hundred would not suffice for the present professing followers of Christ, that each might glorify him after his own manner. There is one Lord, and his name is one; and one tabernacle will at length suffice for all who worship in spirit and in truth, and this will be that which God hath pitched and not man.

In the closing scene of the transfiguration, “Jesus was found alone” and “in the dispensation of the fulness of times,” all things will be gathered together in *one* in Christ—the legal, prophetic, and evangelical times and persons will all conter-

minate, centre, and end in him, at his second advent as the glory of his people Israel. "Moses and Elias appeared in glory," and gave thereby a pledge to all who suffer, that they shall be glorified together with Christ. One had died, and the other was translated without tasting of death; and this may surely be considered as figurative of the circumstances of the glorious Epiphany—when they that sleep in Jesus shall be brought with him, and the dead in Christ be raised—when they that are alive and remain shall only be changed, and be from that time for ever with the Lord. It is sometimes asked, whether ALL the inhabitants of the earth will be in this glorious state in body as well as in soul, and if they are, how can glorious bodies live on such an earth as this? The best answer will be taken from this typical manifestation. All were not invested with glorious bodies on the mount; the apostles appear to have witnessed the scene with their ordinary bodily senses; and so the nations of the saved, and the heathen who come up to Jerusalem to worship the King, the King of glory, may also "walk in the flesh" in the light of that state. The one took place on earth, and so may the other. Our Lord warned his disciples on that occasion, "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, there be some standing here which shall not taste of death, till they shall see *the kingdom of God*," Luke ix. 26. And when speaking afterwards of *the kingdom of God*, and of the coming of the Son of man in a cloud with power and great glory, he warns the disciples of the last days, "Watch ye therefore, and pray always,

that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man," Luke xxi.

Seeing, then, that the same expressions are made use of, and that all the circumstances of the transfiguration, the cloud that overshadowed, the saints who attended, and appeared in glory, the disciples being yet in their natural state—seeing that St. Peter expressly calls this, making known the power and coming of the Lord, one event may surely be considered as typical and illustrative of the other. If the appearance of *three men* at the tent door of Abraham in the plains of Mamre be recognised, as it generally is, as a type and pledge of the future incarnation of the Angel-Jehovah; there is, at least, no incongruity in contemplating the manifestation on the mount of Tabor, as an evangelical type of the glorious appearing of the Son of man with all his saints.

SECT. 8. *Practical View.*

It is an old and ordinary device of Satan, in his attempts to *invalidate the doctrines* of revelation, to *assault them in their tendencies*.

The first artifice of the deceiver was an *indirect* insinuation concerning the word of God, and a false exhibition of its *practical* operation. A doubt was first implied, "Ye shall not *surely* die." But the subtlety of the temptation was conveyed in the suggestion, "God doth know, that in the day ye eat thereof, then shall your eyes be opened, and ye shall be as Gods, knowing good and evil." An inference of such practical advantage effectually prevailed, in opposition to the plain letter of God's command and warning. Allurement will suit his purpose in

one case, and alarm in another ; he can entice or deter as occasion may require, by the abused representation of practical results. Adam, even in innocence, stood accepted before God as long as *he believed* his word, and after the fall he had no way of acceptance open, but that of “ justification by faith alone, without the works of the law.” Abel also, and all the Old Testament saints, are represented by our Lord and his apostles, as “ justified by faith,” and by faith performing all those mighty works ascribed to the operation of its agency in Heb. xi. Gospel believers, from the first advent of Christ until the second, were to be justified in one and the same way ; in all successive ages, justification by faith has been the very line of demarcation between the form and power of godliness.

Yet this original and fundamental doctrine has continually been questioned by a collateral mode of assault, by casting imputations upon its *practical influence*. The common and invariable objection against the doctrine of free justification “ by grace through faith,” in defiance of revelation, in contradiction to the articles of protestant churches, and the uniform tenor of Christian experience, has ever been among those who know not what they speak nor whereof they affirm, to this effect—*Such a doctrine tends to licentiousness, and neglect of duty*, and therefore cannot be of God.

The remark might be extended to all the peculiar doctrines of our holy faith ; and the partial or defective exhibition of them in the ministry of the word, may possibly have more connexion with an unfounded fear of their practical inferences, than many pious Christians would admit, while acting under the restraint of such an apprehension ; where-

as the question ever should be, What saith the testimony and the law: If a doctrine be not according to their standard, let it be rejected; but if it be in conformity therewith, let it be brought forward in its proper place, and according to its measure of importance, without fearful *anticipation of consequences*. We are not to refrain from good words or works, however liable to misrepresentation; we are not to monopolize the bread of life, from the fear of waste, or withhold a truth, from an apprehension that others may wrest it to their own destruction.

It would be no matter of surprise to any one conversant with the history of the church, or experienced in the public ministration of the word; should the doctrine of "the restitution of all things," and the glorious reign of the Redeemer upon earth, be treated, even by thinking men, as a *merely speculative question*. Should strong doubts be entertained by cautious and considerate persons concerning its immediate practical effect, there would be nothing whereat to wonder. Novel exhibitions of science in all its departments, are uniformly regarded with a jealous eye by established practitioners, and the disposition to reject *innovation*, under the guise of improvement, is laudably cherished in proportion to the importance of the subject to which it attaches, and thus the avenues to the sanctuary of divine knowledge cannot be regarded with too scrupulous attention.

While these concessions are made on the one hand, it should be remembered on the other, that *all science is progressive*, and, above all, the knowledge of divine things was partially and progressively communicated to the church, and is for the most part, independent of express inspiration, progres-

sive as to its reception also. With reference to the subject before us, "The dispensation of the fulness of times," the rule of progressive development applies, with a peculiar propriety; for the very prophet to whom the enunciation of these times was committed, disavows the full understanding thereof in his own days, and expressly declares that they were sealed up to a distant period, when "the wise shall understand," and "knowledge shall be increased," Daniel xii. 4. 10.

The intimations of a Redeemer, and the way of salvation, were at first but few and general; they were afterwards developed with greater nicety and distinction; the misapprehensions of men were gradually cleared away, and finally rectified by the event.

As the time drew near for the successive deliverances of God's ancient church and people of Israel, the circumstances of each case in particular, spoke a plainer language to the age which they concerned, and to the persons instrumentally employed. The course of Providence observable in the first manifestation of the Messiah, the partial views and indistinct apprehensions of true believers at that time, may possibly find a counterpart in the condition of the church previous to the second introduction of the First Begotten into the world, at the manifestation of the sons of God, and the great restitution, concerning which a pregnant question is put, "When the Son of Man cometh, shall he find faith on the earth?" When God shall *send* Jesus, who before was preached "unto the house of Israel," when "he shall set his hand a second time to recover the remnant of his people" from the four quarters of the earth, it is expressly declared, that the

latter shall be according to the former. In the first instance, the positive *promise* or *obligation* was the point to be attended to, and not the *probable result*. This is uniformly the rule of faith from the time of Abraham to the present day. Had the father of the faithful been guided by a *practical tendency*, rather than by a *positive command*, he would certainly never have bound his son, and lifted up his hand to slay him. A *practical inference*, which involved not only the imputation of an unnatural homicide, but the subversion of all his hopes and covenant expectations on the part of his posterity, must have staggered the patriarch, and unnerved his arm.

The disposition of Moses to consider *practical results*, was rectified before he could be fitted for the exercise of his divine legation. Such was the precise character of the remonstrance by which he would have excused himself from the performance of a service to which he was called, “He answered and said, But behold, they will not believe me nor hearken unto my voice.” We might suppose that “the first sign and the latter sign” which were vouchsafed, as sufficient evidence to confirm the people in their deference to his commission and authority, might have confirmed the mind of Moses himself; but not so; he looked, notwithstanding, to *practical results*: “O, my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. And the Lord said unto him, who hath made man’s mouth? or who maketh the dumb or deaf, or the seeing or the blind? have not I the Lord? Now therefore, go, and I will be with thy mouth, and teach thee what thou shalt say.”

Thus was this man of God brought off from his

calculation of practical probabilities, to a simple compliance with a *command*, and simple performance of a *work*. Hear his words, “Send, I pray thee, by the hand of him thou wilt send,” Exodus iv.

In the dealings of God with man, the *practical results* of doctrine and duty are in general very different, and often exactly opposite to those which ignorance and unbelief would anticipate. The means of apparent destruction may be turned, in the walk of faith and in the path of duty, into the means of immediate deliverance, according to the saying of our Lord, “He that findeth his life shall lose it, and he that loseth his life for my sake shall find it.”

Under what unpromising circumstances was this lesson inculcated on God’s ancient people? Surrounded by the mountains of Pihahiroth, “entangled in the land, when the wilderness had shut them in;” six hundred chosen chariots behind, and a raging sea in front, the Lord said unto Moses, “Wherefore criest thou unto me? Speak to the children of Israel, that they GO FORWARD.”

The consideration of *practical inference*, must, in this case, have been as urgent as possible; with apparent destruction in view, but the *practical result* of a ready compliance was the very opposite to any probable anticipation, “The children of Israel walked on dry land in the midst of the sea, and Israel saw the Egyptians dead upon the sea shore.” Exod. xiv.

Numerous instances might be adduced in corroboration of the above to show, both from the record of revelation and the result of Christian experience, that when *doctrine is clear*, and the *path of duty plain*, *practical inference* is not the most important subject for human consideration. It is sufficient if faith be

made the standard of opinion, and obedience the guide of practice. But if Moses, the man of God, was thus compassed with infirmities, who can expect exemption? How great are the allowances to be made for all, who being children of Abraham, as heirs of his faith, have not received it in all respects in equal measure and proportion?

Without contending, therefore, for an exclusive ground which might be taken, viz. *Practical inferences form no necessary part of the question, under consideration*, it shall be our endeavour, in the present section, to show, that the view promulgated in these papers, so far from bearing the aspect of a *merely speculative question*, has a **PRACTICAL TENDENCY** of an operative and influential nature upon many of the most important and vital parts of Christian obligation and positive duty.

It may be expedient to distribute these considerations, as they may severally affect,

- I. The ministers of the Gospel in particular.
- II. The members of the church in general.
- III. The world at large.

If any apology be requisite for the introduction of the first head of consideration, it may be found in the apostolic injunctions of Paul to Timothy, and through him to the successive ministers of the Gospel to the end of time. *A peculiar obligation to the study of the question*, seems to be thereby laid upon those individuals to whom “the ministry of reconciliation,” may be committed in “THE LATTER TIMES.”

“Now the Spirit speaketh expressly, that in the *latter times* some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their consciences

seared with a hot iron, forbidding to marry," &c. and then follows, (1 Timothy iv. 6.) "If thou put the brethren in remembrance of *these things*, thou shalt be a **GOOD MINISTER OF JESUS CHRIST, nourished up in the words of faith, and of good doctrine.**" By this admonition of the apostle, it appears, that one characteristic at least of *a good minister*, in the latter times especially, is *to study most attentively* the progress of the great apostacy from the faith once delivered to the saints, for how can he *put the brethren in remembrance of these things*, if they are not sufficiently impressed upon his own mind. Admitting, for the sake of argument, that the apostle had chiefly, or even exclusively in view in this passage, that departure from the simplicity of Christ, which was afterwards exemplified in the superstition and corruptions of the church of Rome: it may be averred, without offence to individuals, the fact being general, that the ministers of the Gospel in later periods subsequent to the reformation, have not been sufficiently impressed themselves, and therefore have by no means sufficiently impressed on their brethren or others, the diversified evils, and unscriptural practices, pretensions, claims, and expectations of the papal see; insomuch that in this our day, congregations and communities are either so ignorant, or so careless on the subject, that it is become comparatively a matter of indifference; nay more, should a Christian now speak of that church, its tenets, and pretensions, after a Scriptural manner, or in the very language of our own primitive reformers, who sealed their opposition to them with their blood, he would be generally esteemed a bigot, or at least, a person strangely deficient in that modern substitute for Christian charity, so falsely call-

ed *liberality*, when the term is applied to the concerns of an immortal soul. A minister of the Gospel who should in these days, lift up his voice like a trumpet, and “*put the brethren in remembrance*” of the enormities formerly committed under that apostacy, against the real members of Christ’s mystical body, and the probability of a renewal of the same on the removal of those restraints and disabilities wisely imposed by protestants upon persons of that opposite communion, instead of being reputed *a good minister of Jesus Christ*, would be generally regarded as raising unnecessary and groundless apprehension in the present advanced state of Christian knowledge, illumination, and benevolence. Such is the *practical effect* of a *practical disregard* to this apostolic admonition for *the latter times*, as far as may regard the papacy; and the evil of such omission extends to the correspondent neglect of the circumstances connected with the second advent of the Messiah; for it is evident from *the word of prophecy*, and the uniform tenor of protestant interpretation, that this apostacy will continue, however enfeebled and broken, till its utter destruction at the coming of the Son of Man in the clouds of heaven, by the brightness of which epiphany and personal presence, (*παρουσία*) it will be finally destroyed with all other antichristian powers and principalities, temporal and spiritual.

The bearings of this question with reference to the papacy, did not escape the sagacity of Bishop Newton, who sedulously obeyed the apostolic injunction to *put the brethren in remembrance of these things*. The point cannot be more clearly stated than in his own words; ‘Wherever the influence and authority of the church of Rome have extended, *she hath en-*

deavoured by all means to discredit this doctrine, and indeed, not without sufficient reason, THIS KINGDOM OF CHRIST being founded *on the ruins* of the kingdom of antichrist. No wonder, therefore, this doctrine lay depressed for many ages; but it sprang up again at the Reformation, and will flourish together with the study of the Revelation." Bishop Newton on the Millenium, chap. xxi. on Prophecy.

But the "seducing spirits and doctrines of devils," alluded to in the above passage, must, by no means, be restrained to the corruptions of the see of Rome; the apostle, in the concluding exhortation of his pastoral charge to Timothy, extends the warning to the various heresies and divisions of the church in the latter days, and grounds his injunction to preach *the pure Gospel* upon the consideration of an appearance and kingdom evidently yet to come, when the "crown of righteousness" laid up for him, should be given, not to him only, but also to all who love the APPEARING of Christ. "I charge thee therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his *appearing* and his kingdom; Preach the word, be instant in season, out of season."

Thus a *judgment* conjoined with an *appearance*, and that *appearance* conjoined with a *kingdom*, form the very ground, practical and influential, on which ministers are exhorted to *preach the word* with earnestness and importunity.

It may be replied, that ministers do enforce their exhortations with occasional discourses on the eternity of a judgment to come, and the hope which they hold up to believers of *going to heaven*, and enjoying a kingdom set up exclusively *there*, but this is the very point in question, both practical and speculative.

The Lord directs us to pray that his “*kingdom may come on earth* ;” the saints expect to reign with him *on the earth* ; the apostle John says, by anticipation, “They lived (again) and reigned with Christ *a thousand years*.” Can this expression of time be supposed to relate to eternity, that state to which a calculation deduced from solar years can scarcely be supposed to apply? Christ promised his disciples, that they should judge the world, appear with him in glory, and sit on twelve *thrones*, judging the twelve tribes of Israel, which judgment can by no stretch of opposite interpretation, be made to relate to heaven, because according to the opposite hypothesis of a merely spiritual reign on earth, all judgment will be past, and all distinction of tribes confounded before the heavenly state, as usually understood, shall commence. Those who have suffered “for the witness of Jesus, and for the word of God, and which have not *worshipped the beast or his image*,” viz. had not followed the Roman and papal abominations; *they* reigned, while “the rest of the dead lived not,” and this suffering and this reigning are thus recognised and thus practically enforced by the apostle Paul himself, on Christians and on ministers, in the same epistle, (2 Timothy ii. 11,) “If we be dead with him, we shall also *live* with him. If we *suffer*, we shall also *reign* with him,” &c. “*of these things put them in remembrance*.” It appears that this *reigning*, or kingdom, will not be in heaven, as generally understood, but when they that are Christ’s are raised *AT HIS COMING*; for “then, (or after that time) cometh *the end*, when *HE* shall have *delivered up the kingdom* to God even the Father, when *HE* shall have put down all rule, and all authority, and all power, for *HE* must **REIGN** till he

hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." (1 Cor. xv. 24—28.) Therefore this kingdom, according to St. Paul, commences at that *appearing*, on the consideration of which in another passage, the same apostle grounds another practical and awful charge, when having exhorted Timothy to flee from the love of vain and worldly lusts, to follow after righteousness, godliness, faith, patience, meekness, and to fight the good fight of faith, he concludes, "I charge thee in the sight of God, who quickeneth all things, that thou keep this commandment without spot, unrebutable, until *the appearing* of our Lord Jesus Christ, which in his times he shall show, who is the *blessed and only potentate*, King of kings, and Lord of lords." 1 Timothy vi. 13—15.

The consideration of the *glorious epiphany*, connected as it is by the apostles with the destruction of antichrist, the downfall of Babylon, the resurrection of the just, and the triumphant reign of the Redeemer, is generally enforced by the apostle Paul with its *practical tendency*, and often, as above, with an exhortation to ministers to enforce the same with a peculiar and immediate reference to the yet future *kingdom*. There is scarcely a more practical portion of holy writ, than the epistle of Paul to the first bishop of Crete, especially as to the duties of ministers for life and doctrine; and there is not a more practical part of it, than the following passage, "The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present

world," (aion, age). "Looking for that blessed hope, and the glorious appearance of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify to himself *a peculiar people zealous of good works.* THESE THINGS SPEAK AND EXHORT," Titus ii. 11. ad fin. To what consideration do we find these *practical injunctions* referred, but to that very manifestation and kingdom *on earth*, the anticipation of which, and not *our going to heaven*, is the constant and uniform scope of all the apostle's argument on the subject, as St. Peter testifies in his behalf, using the same *practical inferences*. Speaking on the very question, he says, "Wherefore beloved, seeing *ye look for such things* (a new heaven and a new earth) *be diligent*, that *ye may be found of him in peace, without spot and blameless*; and account that the long-suffering of our Lord is salvation, even as *our beloved brother Paul, who in all his epistles*, according to the wisdom given unto him, hath written unto you, speaking in them of *these things*. In which (*eu ois, in the things*, not in the epistles, as generally supposed) are *some things* hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction. Ye therefore, beloved, seeing *ye know these things before*, beware lest *ye also being led away with the error of the wicked, fall from your own steadfastness, but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*"

The general epistles of St. Peter will be more properly considered in detail, under the second head, with reference to the church at large, but there is one passage, which, with great propriety, may be introduced here, wherein *the same connexion* is ob-

served between the *suffering* and *reigning* states of the church, *the same period* referred to for the commencement of the latter, and a similar *practical inference* deduced. The apostle, after discoursing largely of the believers' participation in the sufferings of Christ, and the joy which should succeed, "*when his glory should be revealed*," makes this solemn appeal to the elders of the church: "The elders which are among you I exhort, who am also an elder, and *a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed*. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock. And *when the chief Shepherd shall appear*, ye shall receive a crown of glory that fadeth not away," 1 Pet. v. 1—4.

It may be generally remarked of ministers and other members of the church, that the attention and expectation of both, are *exclusively* directed, by the received mode of interpretation, to what is generally understood by the expression of *going to heaven*, by an *immediate* translation to the celestial glory; whereas the views of the apostle invariably point to a previous consideration, *the coming of Christ from heaven* with all his saints, who during their absence from the body are now present with him; and thus, even in the time of St. Paul, the church was led to expect *his speedy return* to take his kingdom, and reign upon earth. To rectify all *misconception* of this event, which appears to have been enforced at that time, as it should still be, more with a practical than a prophetic view, the apostle wrote his epistles to the Thessalonians: but it is well deserving of notice, that while

he places the event, as it were, at its *prophetical distance*, he maintains throughout, the *practical tendency* of the expectation itself. The *coming* and *kingdom* of Christ and his saints, forms still the scope of each epistle, every doctrinal position, and every practical inference turns upon, and hinges *in every chapter* upon this cardinal point, **THE PERSONAL DESCENT**, when “we which are alive and remain, shall be caught up to *meet* the Lord in the *AIR*,” and when “them also which *sleep* in Jesus will God bring with him.”

1 Thess. i. “*Wait* for his son from heaven.”

1 Thess. ii. “The *presence* of our Lord Jesus *at his coming*.”

1 Thess. iii. “*At the coming* of our Lord Jesus Christ with all his saints.”

1 Thess. iv. “The Lord **himself** shall descend.”

1 Thess. v. “I pray God, your whole spirit, and soul, and body, be preserved blameless unto *the coming* of our Lord Jesus Christ.”

2 Thess. i. “When he shall *come to be glorified* in his saints.”

2 Thess. ii. “We beseech you, brethren, by *the coming of our Lord Jesus Christ*.”

2 Thess. iii. “The Lord *direct* your hearts into the love of God, into the *patient waiting* for Christ.”

If the apostle was taught to ground all his doctrines and precepts upon this *one great expectation*, and to fix the attention of the church upon it, at a time, when the event was comparatively distant, *the practical inferences* drawn by him from this sole consideration, might be expected to operate with increasing energy, according to its nearer approximation. The apostle has, in fact, drawn this inference himself in all the fulness of its accumulative force,

and progressive, practical importance; “Let us consider one another, to provoke unto love and to good works, not forsaking the assembling of ourselves together, as the manner of some is, but *exhorting* one another, and *so much the more, as ye see the day approaching.*” (Heb. x. 25.) Have we not witnessed, not only the taking away of him that letteth, but the revelation of “that wicked one whom the Lord shall consume with the breath of his mouth, and destroy with the brightness of *his coming?*” If St. Paul, notwithstanding his specific cautions, still founded his exhortation to “*patience,*” by fixing the attention of the church upon the certainty of this event, and upheld their confidence by the consideration of its actual approach, “For yet a *little while*, and he that shall come, will come, and will not tarry,” Heb. x. 35. If St. James adopted precisely the same course of admonition, “*Be patient* unto the *coming* of the Lord; stablish your hearts, for *the coming of the Lord draweth nigh.*” If we *know perfectly*, that “the day of the Lord so *cometh* as a thief in the night,” ought it not to be our desire to be found among those brethren “who are not in darkness, that that day should overtake them *as a thief?*” Ought we not to “comfort ourselves together, and edify one another, and pray always that our God would count us worthy of this calling,” and “*stablish us in every good word and work?*” May it not be alleged, that the very reasons assigned by St. Paul in his own days for a protracted expectation of the glorious epiphany, might now be advanced with perfect consistency for a near anticipation of the circumstances under which, according to the apostolic testimony, we are to expect “*the coming of*

our Lord Jesus Christ, and our gathering together unto him?" 2 Thess. ii. 1.

Has not our Lord himself condescended to delineate the very prognostics by which his disciples are to know "that the kingdom of God is nigh at hand?" "When these things *begin* to come to pass." Have we not *his own practical admonition*, written for our encouragement and reproof? "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke xxi. 34—36.

The considerations adduced under the preceding head, concerning ministers of the gospel, have an especial reference to the *personal advent* of Christ, and the duty laid upon them of directing their attention to that primary event; but in contemplating the subject, as it affects "*the members of the church in general*," a wider range may be taken, as many additional encouragements of a *practical nature* are to be deduced from the several concomitant circumstances, or immediate consequences of the *glorious epiphany*.

It is an observation suggested by a superficial view of human life, and confirmed by common experience, that, objects indefinite and distant, do not affect the mind, or influence the conduct of individuals; whereas distinctness of apprehension, and proximity of attainment, command immediate notice, and excite practical exertion. The Christian

church at large exemplifies the remark. The day of judgment, the resurrection of the dead, the world to come, even the recovery of Israel, and the latter day glory of the church, are subjects so confounded by indistinct conceptions of their nature and relative connexion, that hitherto they have rarely made a suitable impression on the mind, and some of them are placed at such an immoderate distance, as to be scarcely perceptible to the eye of rational inquiry. Education, habit, and prejudice have concurred with a common understanding among men to leave these matters to their own generalities and supposed impenetrable obscurity. The general pleas of presumption, enthusiasm, self-delusion, and the like, are advanced, and admitted as sufficient to stifle at once any pretensions to nicer investigation and advanced discovery. Thus even believers remain in a state of nonage, babes for the most part in divine attainments, and have need to be taught again the rudiments of a science in which, considering the age in which they were born, and the times in which their lot is cast, they ought to be instructors to their generation.

When some of these great truths are incidentally brought before them in the course of public instruction, they, like Agrippa, are *almost persuaded*. When reasonings upon righteousness and judgment to come are forced upon their ears, they, like Felix, *tremble*, but the convenient season for laying these things to heart seldom arrives. The consideration that "all things remain as they were," has acted as a general opiate to lull the attention of mankind; the question, "where is the promise of his coming?" would not be confined to scoffers, did not decency silence a doubt, which faith has perhaps not alto-

ther dispelled. It is still time for the professing people of God, to live in ceiled houses, but the time is not yet come, according to general estimation, to build the house of the Lord. They eat, they drink, they marry, and are as full of the cares of this life as if they had no bread which the world knoweth not of, no mansion not made with hands, no reserved inheritance, no bridegroom to go forth and meet.

Many, we may suppose, assisted in the preparation of the ark, who secretly derided its builder, though he were a preacher of righteousness; and more than a century, would probably be consumed in preaching a kingdom and an earth, wherein the righteous shall dwell, and reign, before attention would be conciliated to the consideration of times and circumstances, marvellously analogous to the days of Noah. The vision was for *an appointed time*, when it should speak, but the time will probably come, and the vision speak in vain, till the awful proclamation issue, that "*time shall be no more.*"

Such, it must be admitted, with comparatively few exceptions, is *the practical effect* of generally received opinions concerning the second advent, and "**THE AGE TO COME.**" As the religion of the illiterate consists in being as good as their neighbours, and in doing no harm, so they expect to escape, as it were, with their neighbours, and have no harm done to them in the day of account; as the religion of the learned turns on their knowledge of doctrine, and habit of doing good, they for the most part expect to be distinguished from the crowd by the merit of their attainments and works; each procrastinates the day, or at least postpones the prac-

tical consideration of it, till bodily dissolution approaches.

Persons truly awakened and converted, are not to be reckoned in either class, whatever their condition may be, but early education has so much influence in forming even their opinions upon the subjects in question, that when personal religion seriously arrests their attention, it is generally so engrossed thereby, that the glorious expectations of the church here upon earth, seldom occupy that place to which they are entitled, in the secret meditations, or public exercises of its genuine and spiritual members. The salvation of the soul is all in all with them, "the redemption of the body," is comparatively of little concern; the fact of the resurrection is admitted, while the circumstances of its order, priorities, and distinctions, so clearly recognised in holy writ, are for the most part disregarded. The condition of the Jews is viewed *only as a standing miracle*, and is thus allowed to remain; that neglected part of the community, regarded by the world with scorn and derision, supplies the Christian with an argument for the truth of his own religion, while the promises concerning their restoration are admitted into his creed so far only as their accommodation ministers to his own spiritual requirements, and furnishes manna for himself under the privations of his figurative wilderness. He takes up his station on Gerizim, and engrossing all its blessings, consigns to its original occupants, the possession and curse of Ebal. The Gentile enjoying the figure, overlooks a literal fulfilment to the Jew. Canaan is transferred to his own bosom, or placed in the heavens above, *any where but in the LAND OF PROMISE.*

The canon of accommodation, “*Valet ima summis mutare et insignes attenuat*,”—the plainest expressions submitted to its ordeal change their import—“*KINGDOM OF ISRAEL*,” thus transmuted, signifies *Gentile dynasty*—“*COMING DOWN*” is interpreted “*a strong metaphor for an ascension upwards*”—“*TIME*” becomes the synchronism of *Eternity*, and “*EARTH*” the synonyme of *Heaven*.

These remarks on the *practical* operation of received opinions, may be sufficient to excite a question, whether a result of such discrepancy to the great economy of man’s probationary condition, may not have arisen from erroneous or inadequate conceptions of its consummation and issue. If it shall appear that the redemption of soul and body is, according to the plain import of the scriptural view of salvation, brought more within the scope of our present capacity, than any condition purely spiritual and celestial can be; if the glory of the Redeemer shall seem to be concerned in the full manifestation of his power and godhead, by the final deliverance and establishment of his church on the very theatre of their sufferings; if expressions generally referred to heaven do relate to a state on earth; if “*the dominion under the whole heaven*” is yet to be given to the Son of man; if “*the saints of the most high*” are to take this kingdom and possess it, and reign on the earth; if the earth itself is to be renewed and fitted for the habitation of the righteous; if these things be so, and such things are recorded for our instruction upon whom the ends of the world are come, the argument from analogy, from experience, and from the common operation of cause and effect, must show, that the *practical* efficacy of such views and expectations must operate with a

force and intensity proportional to such clearness of apprehension, and such proximity of attainment. Noah would not have been so diligent in his preparations for the Ark, had he not been admonished that the deluge was at hand. David prepared materials for the temple, because of the promise that his son should build it. Jonah was quickened in his mission to Nineveh, by the pressing consideration that "yet forty days and that great city should be overthrown." Daniel set his face unto the Lord in prayer, having understood by books that the captivity in Babylon was near its accomplishment. The Christian church escaped to Pella, when they understood by certain prognostics, that the destruction of Jerusalem was at hand. Doubtless the days are *fulfilled* when Christians should be warned to flee from the wrath to come; when the materials of the spiritual temple are to be gathered; when the gospel should be preached to the mystical Nineveh; when earnest supplication should be made for the restoration of Israel; and when the beginning of sorrows and judgments on the professing house of God, call loudly upon his people to escape out of Babylon, lest they be partaker of her plagues, and sink in her fall.

It is an important concession from an author who has written with the avowed purpose of refuting the views already exhibited in these essays, that "there is *something* in the hypothesis of the personal reign of the Messiah, which *as far as it is believed*, is **EXCEEDINGLY AFFECTING TO THE MIND.**" The author states these sentiments "*from his own experience*," and thus affords the most satisfactory evidence as to the *practical* view of the subject which any case can admit of; for it is the confession of an

adversary, and therefore carries with it all the weight of unquestionable testimony.

But the doctrine is of too much moment to be believed *by halves*. The expectation is either *scriptural*, or it is not ; if it is, it is entitled to full assent, and thus admitted *in toto* would not only “*affect the mind exceedingly*,” but materially affect the *conduct*. The mind may be moved to excess, the affections excited even to transport, the passions considerably agitated by striking and animated exhibitions of the theory of salvation, and cold indeed must be the breast which is susceptible of ordinary impressions only, from the fervid and glowing colours in which the word of prophecy has delineated the circumstances of the second advent, and the triumphant state of the church on earth ; but when these subjects are handled in a doctrinal and didactic way, as they are by the apostles, the purpose is not the excitement of feeling, or the exercise of mental endowments, but the regulation of human conduct under the existing circumstances, or successive changes of the world. The whole question assumes a practical form, doctrines are declared, and duties are enjoined ; objects of faith are proposed as the ground and encouragement of a corresponding practice ; obedience under the present economy is enforced by the consideration of a just and adequate reward, reserved for distribution in a dispensation to come, and Christian profession is thus brought to the rigid test, and unerring standard of Christian obligation.

The whole subject, as it regards *the members of the church in general*, is treated after this manner in the two Catholic epistles of St. Peter, containing together the most systematic and comprehensive, and at the same time the most *practical view* which

is to be found in holy writ. The apostle delineates the character and condition of the believer from his birth of the incorruptible seed of the word, to his admission into "*the everlasting kingdom.*" He warns him of all his dangers, enforces all his duties, and sets before him all his privileges, ever maintaining the connexion of his suffering with his triumphant state, ever directing his mind to the glorious appearance, personal descent, and return of the Redeemer, as the scope of all his endeavours, and the substance of all his hopes.

The condemnation of the fallen angels, the universal flood, the overthrow of Sodom, the deliverance of Noah, and of Lot; are set before the church and the world, not as types and figures only, but as patterns for imitation and examples to deter, under a dispensation yet to come, for the recompense of the just, and the perdition of the ungodly. The recapitulation of the whole is summed up in this practical exhortation, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for, and hasting unto the coming of the day of God." (2 Peter iii. 11, 12.)

The limits of this section, already extended beyond its due proportion, by the copious matter which a *practical view* of the subject affords, will not admit of a general analysis of these epistles, which, if accurately made, would mainly conduce towards the settlement of a question, of which the last chapter of the 2d epistle may be deemed the scriptural key.

The question itself concerning either advent, seems to be propounded in the 1st chapter of the

first epistle, and the character of each is distinguished.

By an attentive perusal of the first 13 verses, it will appear, that two kinds or degrees of salvation are spoken of. In ver. 9, we read of a salvation received, even *the salvation of the soul*. “Of which salvation, the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.” In ver. 5, and 13, we read of another salvation, and another grace; “A salvation ready to be revealed in the last time,” and “the grace that is to be brought unto you, at the revelation of Jesus Christ.” The spirit of Christ “testified beforehand of the *sufferings* of Christ and the *glory* that should follow.” The apostle calls himself “a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed.” He exhorts others to “rejoice, inasmuch as ye are partakers of Christ’s *sufferings*, that when his *glory* shall be revealed, ye may be glad also, with exceeding great joy.” He sets before them the pattern and pledge of this glory in the power and coming of Christ, as exhibited in the Holy Mount, where Moses and Elias “appeared in glory.” He is to come, according to another apostle, “to be glorified and admired in them that believe,” to “change our vile bodies, that they may be fashioned like unto his glorious body;” and again, “if we suffer with him we shall also be glorified together,” “if we suffer we shall also reign with him.” On this glorious epiphany, and on this kingdom, both yet to come, does St. Peter, in perfect harmony with St. Paul, direct the church to fix its scriptural expectation. He speaks under one view of “The appearing of Jesus Christ,”—“The everlasting king-

dom,"—"The day of judgment,"—and "a thousand years." Thus connecting the second advent, the reign of the Messiah upon earth, and the judgment of quick and dead, with the millennium; a combination and coincidence already exhibited in these papers, and illustrated from scriptural evidence. On these grounds, and in expectation of a state so different from the present, that it is denominated "new heavens, and a NEW EARTH," the apostle exhorts the church in general to pay a *practical attention* to the following duties; patience under trials—constancy in affliction—holiness in all manner of conversation—careful circumspection—laying aside malice and hypocrisy—growth in grace—edification in the faith—abstinence from fleshly lusts—good works—honest conversation—submission to lawful authority—loyalty and philanthropy—family subjection, and domestic authority—endurance of injuries—meekness of temper—unanimity—compassion—charity—courtesy—returning good for evil—restraint of the tongue—suffering for righteousness' sake—bearing the reproach of Christ—sobriety—vigilance—hospitality—gratuitous superintendence and support of Christ's flock—mutual subjection—entire resignation to God—and steadfast resistance of the devil.

Such are the *practical* injunctions of the first epistle, and they are all virtually included in that brief, but comprehensive summary of Christian faith and practice, contained in 2 Pet. i. "Giving all diligence, add to your faith, virtue, and to virtue, knowledge, and to knowledge, temperance, and to temperance, patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness, charity," &c. "for so an entrance shall be minis-

ered unto you abundantly into THE EVERLASTING KINGDOM of our Lord and Saviour Jesus Christ."

The apostle informs the church, that in both his epistles, it is his object to call to their remembrance "the words which were spoken before by the holy prophets." The prophet Daniel speaks of a time when "the saints of the Most High shall take the kingdom, and possess the kingdom for ever," (Dan. vii. 18.) "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is AN EVERLASTING KINGDOM, and *all dominions shall serve and obey him.*" The prophet and the apostle are both speaking of the second advent, and therefore THIS EVERLASTING KINGDOM, so called, because it shall not be destroyed by any other, appears to be that which is given to the Son of man at his coming in the clouds of heaven, into which "*an abundant entrance*" is promised to the church by St. Peter, and which Daniel speaks of as taken and possessed by the saints. This appears to be no other than the glorious reign of the Messiah and his redeemed, on the destruction of the prophetical and apocalyptic beast, or Roman empire; and that it is a kingdom *on earth*, and not *in heaven*, is manifest from the expression, "*under the whole heaven;*" and it is over the whole EARTH, otherwise how are all people, nations, and languages, to serve therein? If on a prophetical view of the subject it should appear, that according to any and every scriptural and possible calculation, this kingdom cannot be very far distant, if it should appear highly probable, that it is nigh at hand, then it must be admitted, that a *practical view* must now or never be "*exceedingly affecting to the mind,*"

and powerfully influential on the conduct. If the **DAY OF THE LORD**, which St. Peter tells us, “will come as a thief in the night,” be “the coming of the Son of man couched under that figure in Matt. xxiv. 46, and Rev. iii. 3, and xvii. 15; if the exhaustion of the Turkish power be signified by the drying up of the Euphratæan waters under the 6th vial of the Apocalypse, all which appears not only plausible, but in the highest degree probable: then, indeed, though we know neither the *day*, nor the *hour*, the *time* is come, when, as Noah preached righteousness, and Jonah repentance; as John came baptizing with water, so ought those disciples, who are not in darkness, that that day should overtake them as a thief, to be even now, “like unto men that wait for their Lord,” for “blessed are those servants whom the Lord when he cometh shall find watching,” Luke xii. 36. Not to discern “*this time*,” under existing circumstances, can arise only from that species of hypocrisy to which such blindness is attributed in scripture.

Here then we might leave the subject, as far as it concerns *the church in general*; for if the epistles of St. Peter do not, for the most part, justify the expectations contended for, and his view thereof be not *practical* in the highest degree; all such opinions, from whatever source derived, may be deemed merely *speculative*, and consequently of doubtful obligation; but the scriptural evidence as to faith and practice is not confined to the testimony of this apostle, satisfactory and conclusive as it must appear to every unprejudiced mind. In addition to the many confirmations contained in the parables and discourses of our Lord, and replete as they are with practical admonitions with reference to his coming

as the Son of man to take his kingdom, there is a great body of evidence to be collected, not only from the whole book of the Apocalypse, but especially as to *the practical view*, from the epistolary admonitions addressed to the Asiatic churches.

Whatever may be the opinions of learned expositors as to the prophetic character of these remarkable addresses to the church in general, there can be no diversity of sentiment as to their *practical* import, and their application to the various circumstances and condition of individual believers. "*He that hath an ear, let him hear what the Spirit saith to the churches,*" is the monitory voice addressed to every one of the regenerate at the conclusion of each address, and the commencement of each is as *practical* as the conclusion is *personal*. "I KNOW THY WORKS." In the characters of these primitive churches; the backslider—the false professor—the hypocrite—the covetous man—the idolater—the spiritual adulterer—the formalist—and the lukewarm, are personally admonished. In each "*He that overcometh*" is individually encouraged with a specific promise, and therein all true believers are included, for "*Who is he that overcometh, but he that believeth?*" A very simple consideration of the nature and quality of these promises will be sufficient to show that many of them were not fulfilled to the churches originally addressed, and that having received no adequate fulfilment since, their ultimate and full accomplishment is yet in reserve to the collective body of the faithful in "*the dispensation of the fulness of the times,*" and at "*the restitution of all things,*" in "*the regeneration,*" when the Son of man shall sit on the throne of his glory, and the reign of the saints commence.

The promises to "him that overcometh," that "he shall eat of the tree of life," and "not be hurt of the second death," might alone illustrate the position. Whatever may be the spiritual and inchoate reference of the first to the daily sustenance of the faithful, even now by the body and blood of Christ; we read in Rev. xxii. 2, that in the New Jerusalem state, "in the midst of the street of it, and on either side of the river, was the **TREE OF LIFE.**" This, and the preceding chapter, are considered by the generality of expositors, as figurative of the heavenly state alone, but the view now taken from their internal evidence will go far towards the refutation of that exclusive reference, and show that a time state on earth is shadowed forth under this expressive imagery. Of this "tree of life," it is said, "the leaves of the tree were for the *healing of the nations*," and few, it is conceived, if any, who maintain that the New Jerusalem is the celestial glory, will expect *the healing of the nations* after the translation of the church to heaven itself. But the second promise, "He that overcometh shall not be hurt of the second death," is still more conclusive as to a prior condition of the redeemed upon earth. By Rev. xx. 6, it appears that exemption from the second death, is one of the high privileges of the first resurrection, "Blessed and holy is he that hath part in the first resurrection, on such the *second death* hath no power."

It is well known, that the doctrine of the first resurrection had such a *practical* influence in the early ages of the church, that many suffered patiently, and even desired martyrdom, that they might ensure a part in it, and St. Paul clearly intimates the same, when he says, "others were tortured, not ac-

cepting deliverance, that they might obtain a BETTER resurrection," Heb. xi. 15. Its practical influence on his own conduct, is recorded by himself in his epistle to the Philippians, chap. 3.—See also Bishop Newton's reference from Dodwell, ver. 3, p. 379.

Another promise is equally conclusive, "He that overcometh and keepeth my works unto the end, unto him will I give *power over the nations.*"

It may be asked, when have believers, as such, ever yet had power over the nations, or how can they be expected to administer such power in heaven? Surely such an authority can only be exercised, "when the meek shall inherit the earth," and the earth shall be fitted as an habitation for the righteous, when the kingdom and dominion shall be given to the saints, "to execute the judgment written. *This honour have all his saints,*" Psalm cxlix.

Another promise may with equal propriety, be referred to the dispensation in question. "He that overcometh, the same shall be clothed in white raiment, and I will not blot his name out of the Book of Life, but I will confess his name before my Father, and his angels."

The New Jerusalem is represented as "a bride adorned for her husband," and "to her was granted, that she should be arrayed in fine linen, white and clean, for the fine linen is the righteousness of the saints," Rev. xix. 8.

"Whosoever shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed when he cometh in the glory of his Father with his holy angels." These two passages sufficiently prove the

time and circumstances of the fulfilment of the promise.

There are still two promises, which, if language has any meaning, and is to be taken according to its obvious sense, do most abundantly show, that these promises await their full and final accomplishment on the restoration of the kingdom to Israel on the establishment of Christ's Davidical throne and the reign of the saints on earth.

“I will write upon him the name of the city of my God, which is New Jerusalem, which *cometh down out of heaven.*”—“To him that overcometh will I give to sit with me on my throne, even as I also overcame, and am set down with my Father in his throne.”

In the last promise the throne of the Son is clearly distinguished from that of the Father, as it is in other places of Scripture, and by the Saviour himself.—See Luke xxii. 29, 30, and Matt. xix. 28.

If these promises are not to be referred to the glorious advent, and triumphant kingdom of the Messiah, it will be difficult to find any suitable and consistent application for them, collectively considered; and if such be their reference, then not only *the members of the church in general*, but **THE WORLD AT LARGE**, are concerned in their accomplishment. “*The kingdoms of this world*, are to become the kingdoms of our Lord.” “The *whole creation* groaneth and travaileth in pain together, and with earnest expectation waiteth for the manifestation of the sons of God.”

But, “the creature is yet subject to vanity,” and “the world lieth in wickedness.” The last days and the perilous times are come. The departure from the faith, of which “the Spirit speaketh expressly,”

the very characters so accurately delineated by Peter, Paul, Jude, and John, are hastening on the mystery of iniquity; earthquakes in divers places, distress of nations with perplexity, the number of individuals, who are at this time engaged in the peculiar investigation of the word of prophecy, these and many more signs of the latter days actually in appearance, render this subject one of immediate interest and importance, and of *the most extensive practical application*.

Considering the immense preparation made by the economy of Redemption, for the salvation of man, and the means possessed by nations professing the faith, for the enlargement of the church of Christ, it is astonishing to a reflecting mind, that so little should hitherto have been effected thereby for *the world at large*. The nations are still sitting in darkness, and the earth is still the habitation of cruelty, and as much filled with violence as in the days of Noah. The Christian churches first planted, are either altogether extinguished, and swept from the earth, or have grossly degenerated from their primitive state of simplicity. The prospect, lamentable as it is, is no other than that delineated by the word of prophecy, but for want of attention to the light afforded by it in such darkness, the expectation of the world, and the practical efforts of the church, are, for the most part, erroneous and ill directed. The potentates of the Roman apocalyptic world, are looking only to the enlargement of their dominions, and the continuance of their dynasties, to the building up again those very establishments, and the concentration of that very system, against which, divine judgments have hitherto, as in the days of Pharaoh, been executed in vain. The church-

es are each looking to the propagation of their own peculiar tenets and the protection of their private interests. The powers in existence, secular and ecclesiastical, appear equally blind to the great scriptural expectations of the church, and the judgments which are to begin at the house of God, and prepare for the restoration of his people. Hence the disposition to favour a falling interest, and a blind indifference to that which is to *rise again*. Hence, “ Edom saith, we are impoverished, but we will return, and build the desolate places. Thus saith the Lord of hosts, They shall build but I will throw down, and they shall call them, the border of wickedness, and the people against whom the Lord hath indignation for ever, and your eyes shall see, and ye shall say, **THE LORD WILL BE MAGNIFIED FROM THE BORDER OF ISRAEL,**” Mal. 1. 4.

It is just before the fall of Babylon, that the apostle “ saw another angel fly in the midst of heaven, having *the everlasting gospel* to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, “ Fear God and give glory to him, for *the hour of his judgment* is come.” It may have been objected, that if the views suggested in these papers were received, it would draw off mankind from attention to their ordinary duties, and repress the present disposition to missionary exertions. So far from it, these views, as far as they have been promulgated and received, have been already blessed to the conversion of some to the true faith of Christ, and to the recovery of others who had departed from it, and as to the general diffusion of the gospel, as it was preached throughout the Roman world before the destruction of Jerusalem, so

possibly it will prove at last that *this gospel of the kingdom*, (the gospel of the age to come), will be preached to all the world before THE END: that is, the end of the present dispensation, for as Christ appeared “once in the end of the world,” (the Jewish economy), to put away sin, so “to them that look for him shall he appear a second time (in the end of this world, the present Christian era,) without sin unto salvation,” and then will “his kingdom come, and his will be done on earth.”

To expect that “the heathen will be given to the Son for his inheritance, and the uttermost parts of the earth for his possession,” before he is set up, as “**KING** upon his holy hill of Zion;” to suppose that the nations will walk in the light of the New Jerusalem, before the restoration of Israel, is an expectation, which, however general it may become, will not on that account be *more scriptural*. When Solomon was about to ascend the throne of his father, according to promise, “Adonijah exalted himself, saying, I will be king,” and thus at the present time, it has been well remarked, the church, and even the world, expect a millennium of their own device and establishment. Hence, the vain expectation of some, of converting apostate Gentiles, and the hopelessness observable in others concerning the restoration of the Jews. Hence “the people imagine a vain thing, the kings of the earth stand up, and the rulers take counsel together.” Nevertheless “he that shall come will come, and will not tarry;” and as David said of the typical, so will it come to pass in the millennial reign, “Assuredly Solomon my son shall reign, and sit upon my throne,” and as the son of Bathsheba reigned of old, according to the promise, so according to the

prophecy, “the kingdom shall come to the daughter of Jerusalem.”

There are two, and only two primary scriptural expectations prior to the great consummation. One is, the destruction of Babylon, and the other, the restoration of Israel. *The practical consideration of these two* would suffice if duly enforced, to regulate not only the current of public opinion, but the course of Christian duty. It would give a specific and peculiar efficacy to those missionary labours, by which the remnant according to the election of grace, is to be gathered in ; it would accelerate the last universal publication of the gospel, to be made as “*a witness*” to all nations. This, it appears, is intended rather for *the conviction than the conversion of the world at large*, for he who saith to his disciples “*OCCUPY TILL I COME*, hath put also this *practical* question concerning mankind in general, When the Son of man cometh shall he find faith on the earth?

THE END.





